THE Sound Beleever.

OR,

A TREATISE OF Evangelicall Conversion.

DISCOVERING
The work of Christs Spirit, in reconciling of a sinner to God.

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MAT. 18. 11.
I came to save that which was lost.

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BIBLIOTHECA BODLEIANA

Vet. A. 1. 1.

To his deare Friend,
Mr *W. Greenhill.*

Sir,



Any ſtruglings I have had about publiſhing theſe Notes : I have looked up to God, and at laſt been perſwaded upon theſe grounds :

1. The many deſires both of friends and ſtrangers, both by private ſpeeches and Letters, which I thought might be the voice of Chriſt.

2. Some good (as I heare) *thoſe* which are *already out* have done, and which the reſt

might doe, which I have looked on as a testimony of the Lords acceptance of them.

3. I knew not what the Lords meaning should be to bring to light by his providence without my privity, knowledge, or will, *the former part*, unlesse it was to awaken and enforce me (being desired) to publish the rest; our works I thought should resemble Gods works; not bee left imperfect.

4. I considered my weake body, and my short time of sojourning here, and that I shall not speak long to *children*, *friends*, or *Gods precious people*, I am sure not to many in *England*, to whom I owe almost mywhole selfe,

ſelfe, whom I ſhall ſee in this world no more; I have beene therefore willing to get the wind, and take the ſeaſon, that I might leave ſome part of Gods precious truth on record, that it might ſpeak (oh that it might be to the heart) among whom I cannot (and when I ſhal not) be. I account it a part of Gods infinite grace to make me an inſtrument of the leaſt good to any. If the Lord ſhall ſo far accept of me in publiſhing theſe things, it is all that I would deſire; if not, yet I have deſired forgiveneſſe in the blood of his Sonne, for what ever errors or weakneſſes may be in it, or are in my ſelf, which may hinder ſucceſſe, and fruſtrate

ſtrate its end; only what I have in much weakneſſe beleeved, I have written, and ſent it unto you, leaving it wholly with your ſelfe, whom I much love and honour, that you would adde or detract any thing you ſee meet, (ſo as it be not croſſe to what I have writ) and if you then think it meet for publike view, you ſee upon what grounds I am content with it; but if you ſhall bury it, and put it to perpetuall ſilence, it ſhall be moſt pleaſing to him who thinks more meanly of it then others can,

Tho: Shepard.

THE SOUND BELEEVER.

CHAP. I.

As the great cause of the eternall perdition of men is of themselves; so the onely cause of the actuall deliverance and salvation of man, is JESUS CHRIST: *view this text*, Hoseah 13. 9. Oh Israel, thou hast destroyed thy selfe, but in me is thy help.

SECT. I.

THese words as they are set down in the Hebrew are (according to the style of this Prophet) very short and sententious, & therefore difficult to translate into English without some Periphrasis, but the sence is here truly expresst; *In me is thy help*; which you may see confirmed from *v.* 4. *There is no Saviour beside me*, and verse 14. *I will ransome them from the power of the grave, Oh death I will be thy plague, O grave*

I will be thy deſtruction; Suppoſe the Prophet ſhould ſpeak here of temporall ſalvation, help and ranſome, (which he doth not) yet the argument is ſtrong; if there be no Saviour from temporall woe and miſery but only the Lord Jeſus, how much more is hee from woes eternall? only underſtand me here aright; I am not now ſpeaking of mans deliverance and ſalvation by price in way of ſatisfaction to Juſtice (for that I have already handled) but of his deliverance and ſalvation, by power; not of mans purchaſed deliverance, which is by the blood of Chriſt, but of mans actuall deliverance, which is by the efficacy & power of the ſpirit of Chriſt. Some captives among men are redeemed by price only, ſome by power without price; but ſuch is the lamentable captivity of all men, under the ſeverity of juſtice, and the power of ſinne, that without the price of *Chriſts blood*, *Eph.* 1.7. and the power of *Chriſts ſpirit*, *Iohn* 8.36. there is no deliverance; the Lord Jesus having paid the price for our deliverance. Yet it is with us as with a company of captives in priſon; our ſins like ſtrong chaines hold us, Satan our keeper will not let us goe, the priſon doores through *unbeleefe* are ſhut upon us, *Rom.* 11. 32. and thereby God and Chriſt are kept out from us; what power now can reſcue us, that are held faſt under ſuch a power, even after

See the *Sincere Convert.*

after the price is paid? truly it can be no other but that in my text, *In me is thy help*; when our ranſom is paid, the Lord muſt come himſelfe and fetch us out by ſtrong hand. *Iſay* 53. 1. *To whom is the arme of the Lord revealed?* truly to very **few**, yet to ſome it is; and certainly, look as they make Chriſt no Saviour indeed who deny his ſalvation by price and ſatisfaction, ſo thoſe alſo make him an imperfect Saviour who deny ſalvation and actuall deliverance of man to be only by the Almighty arme and efficacy of his ſpirit and power: excellent therefore is the ſpeech of the Apoſtle, *Acts* 5. 30. 30. *God hath exalted Ieſus to give repentance and remiſſion of ſins to Iſrael*; Look as Jeſus was abaſed to purchaſe repentance and remiſſion, ſo he is now exalted actually to give and apply repentance and remiſſion of ſinnes; Whoſe glory is it to remit ſinnes, but God in Chriſt and by Chriſt only? whoſe glory is it to give repentance (which in this place comprehends the work of converſion & faith, as *Beza* obſerves) whereby we apply remiſſion, but the ſame God only? the one is as difficult to be conveyed as the other, and we ſtand in as much need of Chriſt to doe the one as the other; all the power of Chriſt exalted, is little enough to give us repentance and remiſſion, the condition of the Covenant expreſt in repentance, and the

bleſſings in the Covenant ſummed up in forgiveneſſe of ſins; the *Socinians* deny redemption and ſalvation by price; the *Arminians* by Chriſts power, leaving ſuaſion only to him, but power of converſion to the power and liberty of the will of man; Oh adulterous generation that are thus hacking at and cutting the cords of their owne ſalvation! I ſhall here ſpeak onely to one queſtion, which is the principall and moſt profitable, and that is this, How doth Chriſt redeem and ſave thus by his power, out of that miſerable eſtate, and conſequently what is the way for us to ſeek, and ſo to find & feel deliverance by the hand of Chriſts power?

Queſt.

Anſw. As there are foure principall meanes and cauſes, or wayes, whereby man ruines himſelfe, 1. *Ignorance of their owne miſery*; 2. *Security and unſenſibleneſſe of it*; 3. *Carnall confidence in their owne duties*; 4. *Preſumption or reſting upon the mercy of God by a Faith of their owne forging*: ſo on the contrary, there is a fourefold act of Chriſts power whereby he reſcues and delivers all his out of their miſerable eſtate.

- The firſt act or ſtroake is *Conviction of ſin.*
- The ſecond is *Compunction for ſin.*
- The third is *Humiliation or ſelf-abaſement.*
- The fourth is *Faith*: all which are diſtinctly

distinctly put forth (when he ceaseth extraordinarily to work) in the day of Christs power, and who ever looke for actuall salvation and redemption from Christ, let them seek for mercy and deliverance in this way, out of which they shal never find it; let them begin at conviction, and desire the Lord to let them see their sins, that so being affected with them and humbled under them, they may by faith be enabled to receive Jesus Christ, and so be blessed in him.

It is true, Christ is applyed to us nextly by Faith, but Faith is wrought in us in that way of conviction and sorrow for sin, no man can or will come by faith to Christ to take away his sins, unlesse he first see, be convicted of, and loaden with them. I confesse the manner of the Spirits work in the conversion of a sinner unto God is exceeding secret, and in many things very various; and therefore it is too great boldnesse to mark out all Gods footsteps herein, yet so farre forth as the Lord himselfe tels us his work and the manner of it in all his, wee may safely resolve our selves, and so farre, and no farther shall we proceed in the explication of these things. It is great prophanesse not to search into the works of common providence, though secret and hidden; *Psal.* 28. 5. and 92. 6. much greater it is not to doe thus into Gods works of speciall

favour and grace upon his chosen. I shall therefore beginne with the first streake of Christs power which is conviction of sin.

Sect. II.

First Act of Christs power, which is Conviction of sinne.

NOw for the more distinct explication of this, I shall open to you these 4 things.

1. I shall prove that the Lord Christ by his Spirit begins the actuall deliverance of his elect here.
2. What is that sin the Lord convinceth the soule thus first of.
3. How the Lord doth it.
4. What measure and degree of conviction he works thus in all his.

1. For the first, it is said, *Iohn* 16. 8, 9. that the first thing that the *Spirit* doth when he comes to make the Apostles Ministery effectuall is this, it shall *reprove*, or *convince the world of sinne*; it doth not first work faith, but convinceth them that they have no faith, as in verse 9. and consequently under the guilt and dominion of their sin; and after this, he *convinceth of righteousnesse*, which faith apprehends, verse 10. It is true that the word *conviction* here, is of a large extent, and includes compunction and humiliation for sin, yet our Saviour wraps them

them up in this word; because conviction is the first, and therefore the chiefe in order here: the Lord not speaking now of ineffectuall, but effectuall and thorow conviction expreſt in deep sorrow and humiliation. Now the Text saith, the Lord begins thus not with some one or two, but with the *world* of Gods elect, who are to be called home by the Ministery of the word; which our Saviour speaks (as any may see who consider the scope) purposely to comfort the hearts of his Disciples, that their Ministery shall be thus effectuall to the world of Jews and Gentiles; and therefore cannot speak of such conviction as serves onely for to leave men without excuse for greater condemnation; (as some understand the place) for that is a poore ground of consolation to their sad hearts. Secondly, I shall hereafter prove that there can be no faith without sense of sinne and misery, and now there can be no sense of sinne without a precedent sight or conviction of sin; no man can feel sin, unlesse he doth first see it; what the ey sees not, the heart rues not. Let the greatest evill befall a man, suppose the burning of his house, the death of his children, if he doth not first know, see, and hear of it, he will never take it to heart, it will never trouble him; so let a poor sinner lye under the greatest guilt, the sorest wrath of God, it will never trouble him untill he

sees it and be convinced of it, *Act.* 2. 37. *When they heard this, they were pricked*; but first they heard it and saw their sin, before their hearts were wounded for it; *Gen.* 3. 7. they first saw *saw their nakednesse* before they were *ashamed* of it. Thirdly, the maine end of the law is to drive us to Christ *Rom.* 10. 4. if *Christ* be the *end of the law*, then the law is the means subservient to that end, and that not *to some*, but *to all that beleeve*, now the law though it drive to Christ by condemnation, yet in order it begins with accusation. It first accuseth, and so convinceth of sin, *Ro.* 3. 20. and then condemneth: it's folly and injustice for a Judg to condemn & bring a sinner out to his execution before accusation & conviction; and is it wisdom or justice in the Lord or his law to doe otherwise? and therefore the Spirit in making use of the law for this end first convinceth as it first accuseth, and layes our sins to our charge. Lastly, look as Satan when he binds up a sinner in his sin, he first keeps him (if possible) from the very sight and knowledge of it; because so long as they see it not, this ignorance is the cause of all their woe; why they feele it not, why they desire not to come out of it; the Lord Jesus (who came to unty the knots of Satan, 1 *John* 3. 8.) begins here, and first convinceth his, and makes them see their sin; that so they may feele it, and come

to

to him for deliverance out of it. Oh consider this all you that dreame out your time in minding only things before your feet, never thinking on the evills of your owne hearts; you that heed not, you that will not see your sins, nor so much as ask this question, What have I done? what doe I doe? how doe I live? what will become of me? what will be the end of these my foolish courses? I tell you, if ever the Lord save you, he will make you see what now you cannot, what now you will not, he will not only make you to confesse you are sinners, but he will convince you of sinne, this shall be the first thing the Lord will doe with thee.

But you will say, what is that sin which the Lord first convinceth of? which is the second thing to be opened. *Quest.*

I answer in these three Conclusions. *Answ.*

1 The Lord Jesus by his Spirit doth not only convince the soule in generall, that it is a sinner and sinfull; but the Lord brings in a convicting evidence of the particulars; the first is learnt more by tradition (in these dayes) by the report and acknowledgement of every man, rather then by any speciall act of conviction of the spirit of Christ; for what man is there almost but lies under this confession, that he is a sinner? the best say they are sinners; *& if we say we have no sin we deceive our selves*, and *I know I am a sinner*; but *Con.* 1.

but that which the Spirit principally convinceth of, is some sinne or sins in particular: the Spirit doth not arrest men for offences in generall, but opens the writ, and shewes the particular cause, the particular sins; *Rom.* 3. 9. *we have proved*, saith the Apostle, *that Iewes and Gentiles are under sinne*, but how doth the Apostle (being now the instrument of the Spirit in this worke of conviction) convince them of this? marke his method, *verse* 10, 11, 12, 13, 14, 15, 16, 17, 18. wherein you you shall see it is done by enumeration of particulars; sins of their natures, *there is none righteous*; sins of their minds, *none understandeth*; sins in their wills and affections, *none seek after God*; sins in their lives, *all gone out of the way*; sins of omission of good duties, *there is none that doth good*; their *throats*, *tongues*, *lips*, are *Sepulchres*, *deceitfull*, *poysonfull*; their *mouthes full of cursing*, their *feet swift to shed blood*, &c. And this is the state of you Iewes, (*verse* 19.) as well as of the Gentiles; *that all flesh may stand convinced as guilty before God*. If it be here demanded, What are those particular sins which the Lord convinceth men of? I answer, in variety of men there is much variety of speciall sins, as there is of dispositions, tempers, and temptations; and therefore the Lord doth not convince one man at first of the same sins of which he doth another

Rom. 3.

Quest. Answ. What those particular sinnes are, which the Lord convinces men of in their conversio

nother man, yet this we may ſafely ſay, uſually (though not alway) the Lord begins with the remembrance and conſideration of ſome one great, if not a mans ſpeciall and moſt beloved ſin; and thereby the ſpirit diſcovers gradually all the reſt: that arrow which woundeth the heart of Chriſt moſt, the Lord makes it fall firſt upon the head of the ſinner that did ſhoot it againſt heaven, and convinceth, and as it were hits him firſt with that: How did the Spirit convince thoſe 3000, thoſe patterns of Gods converting grace? *Acts* 2. 37. did not the Lord begin with them for one principall ſinne, *viz.* their murder and contempt of Chriſt by embruing their hands in his blood? there is no queſtion but now they remembred other ſinfull practiſes, but this was the *Imprimis*, which is ever accompanied with many other *Items* which are then read in Gods bill of reckonings where the firſt is ſet downe: *Iſrael would have a King*, 1 *Sam.* 8. 19. *Samuel* for a time could not convince them of their ſin, herein, what doth the Lord doe? ſurely he will convince them of ſin before he leaves them, and this he doth by ſuch a terrible thunder as made all their hearts ake; and how is it now? what ſin doe they now ſee? they firſt ſee the greatneſſe of that particular ſin, but this came not to mind alone, but they cryed out, 1 *Sam.* 12. 19. *We have added*

added unto all our evills this, in asking to our selves a King. Look upon the woman of *Samaria*, *Iohn* 4. the Lord Christ indeed spake first unto her about himselfe the substance of the Gospell, about the worth of this water of life; but what good did shee get untill the Lord began to convince her of sin, and how doth he that? he tels her of her secret whoredome she lived in, *the man that now shee had was not her husband*; and upon the discovery of this, shee saw many more sins; and hence verse 29. she cries out, *Come see the man that hath told me all that ever I did in my life.* And thus the Lord deales at this day; the Minister preacheth against one sin, it may be whoredome, ignorance, contempt of the Gospell, neglect of secret duties, lying, Sabbath-breaking, &c. This is thy case, saith the Spirit unto the soule, remember the time, the place, the persons with whom you lived in this sinfull condition; and now a man begins to goe alone, and to think of all his former courses, how exceeding evill they have been; it may be the Lord brings upon a man a sore affliction, and when he is in chaines crying out of that, the Lord saith to him as to those, *Ier.* 30. 15. *Why criest thou for thy affliction? for the multitude of thine iniquities I have done this*; it may be the Lord sometimes strikes a mans companion in sinne dead, by some fearfull judgement:

judgement: and then that particular ſinne comes to mind, and the Lord reveales it, arm'd with multitudes of many other ſins; the cauſes of it, the fruits and effects of it; as a father whips his child upon occaſion of one ſpeciall fault, but then tells him of many more which he winked at before this, and ſaith, Now ſirrah remember ſuch a time, ſuch a froward fit, ſuch undutifull behaviour, ſuch a reviling word you ſpake, ſuch a time I called, and you ran away and would not heare me; and you thought I liked well enough of theſe wayes, but now know that I will not paſſe them by, &c. Thus the Lord deales with his; and hence it is many times, that the elect of God civilly brought up, doe hereupon think well of themſelves, and ſo remaine long unconvinced of their wofull eſtates, the Lord ſuffers them to fall into ſome foule, ſecret, or open ſin; and by this the Lord takes ſpeciall occaſion of working conviction and ſorrow for ſinne, the Lord hereby makes them hang down the head and cry *uncleane, uncleane*; *Paul* was civilly educated, he turned at laſt a hot perſecutor, oppreſſor, blaſphemer; the Lord firſt convinced him of his perſecution and cryed out from heaven to him, *Paul, Paul, why perſecuteſt thou me?* this ſtruck him to the heart, and then *ſin revived*, *Rom.* 7. 9. many ſecret ſins of his heart were diſcovered,

red, which I take to begin and continue in ſpeciall in thoſe three dayes, *Acts* 9. 9. wherein he was blind and did (through ſight of ſin and ſorrow of heart) neither eat nor drink. As a man that hath the plague not knowing the diſeaſe, he hopes to live; but when he ſees the ſpots and tokens of death upon his wriſt, now he cryes out, becauſe convinced that the plague of the Lord is upon him; ſo when men ſee ſome one or more ſpeciall ſins break out, now they are convinced of their lamentable condition: yet it is not alway, (though uſually thus) for ſome men the Lord may firſt convince of ſinne by ſhewing them the ſinfulneſſe of their owne hearts and wayes; the Lord may let a man ſee his blindneſſe, his extreame hardneſſe of heart, his weakneſſe, his wilfulneſſe, his heartleſneſſe; he cannot pray, or look up to God, and this may firſt convince him; or that all that he doth is ſinfull, being out of Chriſt: the Lord may ſuddenly let him ſee the deceipts of his owne heart, and the ſecret ſinfull practiſes of his life; as if ſome had told the Miniſter, or as if hee ſpake to none but him; that he is forced to fall down being thus convinced, and to confeſſe, *God is in this man*: 1 *Cor.* 14. 25. *Nicodemus* may firſt ſee and bee convinced of the want of regeneration, and thereby feel his need of Chriſt; the Lord may ſet a man upon the conſide-

conſideration of all his life paſt, how wickedly it hath been ſpent; and ſo not one, but a multitude of iniquities compaſſe him about: a man may ſee the godly examples of his parents, or other godly Chriſtians in the family or town where he dwels, and by this be convinced; that if their ſtate and way bee good, his own (ſo far unlike it) muſt needs be ſtarke naught: the Lord ever convinceth the ſoule of ſins in particular, but hee doth not alway convince one man of the ſame particular ſinnes at firſt as hee doth another; whether the Lord convinceth all the elect at firſt of the ſin of their nature, and ſhewes them their original ſin in and about this firſt ſtroake of conviction, I doubt not of it; *Paul* would have been alive, and a proud Phariſee ſtill, if the Lord had not let him by the law ſee this ſin, *Rom.* 7. 9. and ſo would all men in the world, if this ſhould not bee revealed firſt or laſt, in a leſſer or greater meaſure, under a diſtinct or more indiſtinct notion: and hence ariſe thoſe confeſſions of the Saints, I never thought I had had ſuch a vile heart; if all the world had told me, I could not have beleeved them; but that the Lord hath made me feel it, & ſee it at laſt; was there ever ſuch a ſinner (at leaſt in heart, which is continually oppoſing of him) whom the Lord at any time received to mercy, as I am?

2 The Lord Jeſus by his Spirit doth not only *Rom.* 2.

ly convince the ſoule of its ſinne in particular, but alſo of the evill, even the exceeding great evill of thoſe particular ſins. The Lord Jeſus doth not onely convince of the evill *ſinne*, but of the great evill *of ſinne*. Oh thou wretch, ſaith the Spirit, (as the Lord to *Cain*, *Gen.* 4. 10.) what haſt thou done, whoſe ſins cry to heaven, who haſt thus long lived without God, and done this infinite wrong to an infinite God, for which thou canſt never make him amends? That God who could have long ſince cut thee off in the midſt of thy ſins and wickedneſſe, & cruſht thee like a moth, and ſent thee down to thoſe eternall flames where thou now ſeeſt ſome better then thy ſelf mourning day and night, but yet hath ſpared thee out of his meere pity to thee, That God haſt thou reſiſted and forſaken all thy life time; and therefore now ſee and conſider what an evill and bitter thing it is thus to live as thou haſt done, *Ier.* 2.19. Look as it is in the wayes of holineſſe, many a man void of the Spirit may ſee and know them in the literall expreſſions of them, but cannot ſee the glory of them but by the Spirit, and hence it is hee doth not eſteeme and prize them and the knowledge of them above gold; So in the wayes of unholineſſe, many a man void of the ſpirit of conviction of ſin, may and doth ſee many particular ſins and confeſſe them,

but

but he doth not, cannot see the exceeding evill of them, and thence it is though he doth see them, yet he doth not much dislike them, because he sees no great hurt or evil in them, but makes a light matter of them; & therefore when the Spirit comes, it lets him see and stand convinced of the exceeding greatnesse of the evill that is in them, *Ioh.* 36.8,9. In the time of affliction (which is usually the time of conviction of a wild unruly sinner) *he shews them their transgressions*, but how? *that they have exceeded*, that they have been exceeding many and exceeding vile. Oh beloved, before the Lord Jesus comes to convince, we have cause to pray for and pity every poore sinner, as the Lord Jesus did, saying, *Lord forgive them, they know not what they doe.* You godly parents, masters, how oft doe you instruct your children, servants, and convince them of their sinfulnesse, untill they confesse their faults? yet you see no amendment, but they goe on still; what should you now doe? oh cry out for them, and say, Lord forgive them, for they know not what they doe. Their sins they know, but what the evil of them is, alas! they know not; but when the Spirit comes to convince, he makes them see what they doe, & what is the exceeding evill of those sinnes they made light of before; like mad men that have sworne, and curst, and struck their

friends, when they come to be sober againe, and remember their mischievous wayes and words, now they see what they have done, and how abominable their courses then were. Oh you that walk on in the madnes of your minds now, in all manner of sinne, if ever the Lord doe good to you, you shall account your wayes madnesse and folly, and cry out, Oh Lord, what have I done in kicking thus long against the pricks?

Con. 3. The Lord Jesus by his Spirit doth not only convince the soule of the evill *of sin*, but of the evill *after sin*, I meane of the just punishment which doth follow sin, and that is this, *viz.* that it must dye, and that eternally for sin, if it remaines in this estate it is now in. *Rom.* 4. 15. *The Law works wrath*, i. e. sight and sense of wrath, *Rom.* 7 9. *When the Law came, sin revived, and I dyed: i. e.* I saw my selfe a dead man by it; so the soule sees cleerly God hath said, *The soule that sinneth shall dye:* I have sinned, and therefore if the Lord be true I shall dye, to hel I shall, if now the Lord stop my breath and cut off my life, which he might justly and may easily doe. *Death is the wages of sin*, even of any one sin, though never so little; what then will become of me who stand guilty of so many, exceeding the number of the haires on my head, or the stars in heaven? *Whoremongers and adulterers God will judge*, the Minister hath

hath ſaid ſo, the Lord himſelfe hath told me ſo, *Heb.* 13.4. I am the man, my conſcience now teares me and tells me ſo, what will become of me? *The Lord Ieſus will come in flaming fire to render vengeance againſt all that know not God; and that obey not the Goſpell.* This I beleeve, for God hath ſaid it, 2 *Theſ.* 2.7,8,9. and now I ſee I am he that hath lived long in ignorance, and know not God; I have had the Goſpel of grace thus long wooing and perſwading my heart, and oftentimes it hath affected me, but yet I have reſiſted God and his Goſpel, and have ſet my filthy luſts, my vaine ſports, my companions cups and queanes at a higher price then Chriſt, and have loved them more then him; and therefore though I may be ſpared for a while, yet there is a time wherein Chriſt himſelfe will come out againſt me in flaming fire. To this purpoſe doth the Spirit worke; for beloved, the great meanes whereby Satan overthrew Man at firſt in his innocencie, was this principle, although thou doſt eate, and ſo ſin againſt God, yet thou ſhalt not dye. *Gen.* 3.4. *Ye ſhall not ſurely die*; the Serpent doth not ſay, *Ye ſhall not die*, for that is too groſſe an out-facing of the Word, *Gen.* 2.17. but he ſaith, *Ye ſhall not ſurely die*: that is, there is not ſuch abſolute certainty of it; it may be you ſhall live, God loves you better then ſo, and is a more merciful Father

then to be at a word and a blow. Now look as Satan deceived and brought our first parents to ruine by suggesting this principle; so at this day he doth sow this accursed seed, and plant this very principle in the soyl of every mans heart by nature, they do not think, they cannot beleeve that they are dead men, & condemned to dye, and that they shall dye eternally for the least sinne committed by them. Men nor Angels cannot perswade them of it, they cannot see the equity of it, that God so mercifull will be so severe, for so small a matter; nor yet the truth of it, for then they think no flesh should be saved. And thus when the old Serpent hath spit this poyson before them, they sup it up, and drink it in, and so thousands, nay millions of men and women are utterly undone. The Lord Christ therefore when he comes to save a poore sinner, and raise him up out of his fall, convinceth the soule by his Spirit, and that with full and mighty evidence, that it shall dye for the least sin, and tels him as the Lord told *Abimelech* in another case, *Gen.*20. 3. *Thou art but a dead man for this*; and if the Spirit set on this, let who can claw it off. I tell you beloved, never did poore condemned Malefactor more certainly know and hear the sentence of condemnation past upon him by a mortall man, then the guilty sinner doth his, by an

an immortall and displeased God: & therefore those three thousand cry out, *Act.*2.37. *Men and brethren, what shall we doe to be saved?* We are condemned to dye, what shall we doe now to be saved from death? Now the soule is glad to enquire of the Minister, Oh tell me, what shall I do? I once thought my selfe in a safe and good condition as any in the Town or Countrey I lived in, but now the Lord hath let me heare of other newes; dye I must in this estate, and tis a wonder of mercies I am spared alive to this day. There is not onely some blind fearcs and suspitions that it may possibly be so, but full perswasions of heart, dye I must, dye I shall in this estate; for if the Spirit reveale sin, and convince not of death for sin, the soule under this work of conviction being as yet rather sensuall then spirituall, will make a light matter of it, when it sees no sensible danger in it; but when it sees the bottomlesse pit before it, everlasting fire before it, for the least sin, now it sees the hainous evill of sin; the way of sinne though never so peaceable before, is full of danger now, wherein it sees there are endlesse woes and everlasting deaths that lye in wait for it, *Rom.*6.21. And now saith the Spirit, you may goe on in these sinfull courses as others doe, if you see meet, but oh consider what will be the end of them; what it is to enjoy the pleasures of sinne for a season,

and to be tormented for ever for them in the concluſion, for be aſſured that will be the end: and hence the ſoule ſeeing it ſelfe thus ſet apart for death, looks upon it ſelfe in a farre worſe eſtate then the bruit beaſts, or vileſt worme upon the earth; for it thinks when they dye there is an end of their miſery; but oh then is the beginning of mine for ever: hence alſo ariſe thoſe feares of death & of being ſuddenly cut off, that when it lyes downe, it trembles to think I may never riſe againe, becauſe it's convinced, not only that it deſerves to dye, but that it is already ſentenced for to dye: hence alſo the ſoule juſtifies God, if he had cut him off in his ſin; and wonders what kept him from it, there being nothing elſe due from God unto it: hence laſtly, the ſoule is ſtopt and ſtands ſtill, goes not on in ſin as before; or if it doth, the Lord gives it no peace: *Ier.* 8. 6. Why doth the horſe goe on in the battell? becauſe it ſees not death before it; but now the ſoule ſees death, and therefore ſtops: oh remember this all you that never could beleeve that you are dead condemned men, and therefore are never troubled with any ſuch thoughts in your mind; I tell you, that you are far from conviction, and therefore far from ſalvation: if God ſhould ſend ſome from the dead to beare witneſſe againſt this ſecure world concerning this truth, yet you will not beleeve

leeve it, for his messengers sent from heaven are not beleeved herein; woe be to you if you remaine unconvinced of this point.

But you will say, how doth the Lord thus convince sin, and wherein is it expresst? which is the third particular. 3.

All knowledge of sin is not conviction of sin, all confession of sin is not conviction; there is a conviction meerely rationall, which is not spirituall; there are three things in spirituall conviction. *Answ.*

There is a cleare, certaine, and manifest light, so that the soule sees its sin, and death due to it cleerely and certainly; for so the word, *Ioh.* 16.9. ἐλέγχειν signifies to evidence a thing by way of argumentation, nay demonstration; the Spirit so demonstrates these things as that it hath nothing to object, a mans mouth is stopped, hee hath nothing to say but this; behold I am vile, I am a dead man: for if a man have many strong arguments given him to confirme a truth, yet if he have but one objection or doubtfull scruple not answered, he is not fully as yet convinced, because full conviction by a cleare sun-light scatters all dark objections; and hence our Saviour *Iude* 15. will one day *convince the wicked of all their hard speeches against him*, which will chiefly be done by manifesting the evill of such wayes, and taking away all those colours and defences 1.

men have made for such language: before the Spirit of Christ comes, man cannot see, will not see his sin nor punishment; nay, he hath many things to say for himselfe as excuses and extenuations of his sin; One saith, I was drawne unto it, (*the woman that thou gavest me*) and so layes the blame on others: Another saith, It is my nature; Others say, All are sinners, the godly sinne as well as others; and yet are saved at last, and so I hope shall I: Others professe they cannot part with sin, they would be better but they cannot, and God requires no more then they are able to performe; Another saith, I will continue in sin but a little while, and purpose hereafter to leave it; Others say, We are sinners, but yet God is mercifull and will forgive it; Another saith, Though I have sinned, yet I have some good, and am not so bad as other men; endlesse are these excuses for sin. In one word, I know no man, though never so bad, though his sin be never so grievous, but he hath something to say for himselfe, and something in his mind to lessen and extenuate sin; but beloved when the Spirit comes to convince, he so convinceth as that he answers all these, pulls down all these fences, teares off all these fig-leaves, scatters all these mists, and pulls off all these scales from the eyes, stops a mans mouth, that the soule stands before God, crying, oh Lord guilty, guilty;

guilty; as the Prophet *Jeremy* told them, *Jer.* 2. 23. *Why dost thou say, I am innocent? looke upon thy way, &c.* so the Spirit saith, why dost thou say thy sin is small? it is *disobedience*, (as *Samuel* said to *Saul*, 1 *Sam.* 15.) 23. which is *rebellion, and as the sinne of witchcraft*; and is that a small matter? the Spirit of conviction by the cleare evidence of the truth, binds the understanding that it cannot struggle against God any more; and hence let all the world plead to the contrary, nay let the godly come to comfort them in this estate, and think and speak well of them; yet they cannot beleeve them, because they are certaine their estates are wofull: hence also we shall observe the soule under conviction, instead of excusing sin, it aggravates sinne, and studies to aggravate sinne; did ever any deale thus wickedly, walke thus sinfully, so long, against so many checks and chidings, light and love, meanes and mercies, as I have done? And it is wonderfull to observe that those things which made it once account sin light, make it therefore to think sin great: *ex. gr.* my sin is little; the more unkind thou (saith the Spirit) that wilt not doe a small matter for the Lord: my sin is common; the more sinfull thou that in those things wherein all the world rise up in arms against God, thou joyneſt with them: God spares me after sin; the greater is thy sin

therefore

therefore that thou haſt continued ſo long in, againſt a God ſo pitifull to thee; the deareſt ſins are now the vileſt ſins, becauſe though they were moſt ſweet to him, yet the Spirit convinceth him, they were therefore the more grievous unto the ſoule of God; you poore creatures may now hide, and colour, and excuſe your ſins before men, but when the Lord comes to convince, you cannot lye hid; then your conſciences (when Jeſus Chriſt the Lord comes to convince) ſhall not be like the Steward in the Goſpell that ſet down 50. for a 100 l. no, the Lord will force it to bring in a true and cleare account at that day.

2. There is a reall light in ſpirituall conviction, rationall conviction makes things appear notionally; but ſpirituall conviction, really: the Spirit indeed uſeth argumentation in conviction, but it goes farther and cauſeth the ſoule not only to ſee ſin and death diſcurſively, but alſo intuitively and really: reaſon can ſee and diſcourſe about words and Propoſitions, and behold things by report, and ſo deduct one thing from another; but the Spirit makes a man ſee the things themſelves, really wrapt up in thoſe words; the Spirit brings ſpirituall things as well as notions before a mans eye, the light of the Spirit is like the light of the Sun, it makes all things appeare as they are; *Iohn* 3. 20, 21. It was

Ieruſalems

Ierusalems misery, she heard the words of Christ, and they were not hid from them, but *the things of her peace* shut up in those words *were hid from her eyes.* Discourse with many a man about his sin and misery, he will grant all that you say, and he is convinced, that his estate is most wretched, and yet still lives in all manner of sin; what is the reason of it? truly he sees his sin only by discourse, but he doth not, nay cannot see the thing sin, death, wrath of God, untill the Spirit come; which only convinceth or sheweth that really. A man will not bee afraid of a Lyon when it is painted only upon the wall, why? becaufe therein he doth not see the living Lyon: when he sees that, he trembles. So men heare of sin, and talke of sin and death, and say they are most miserable in regard of both; yet their hearts tremble not, are not amazed at these evills; becaufe sinne is not seen alive, death is not presented alive before them, which is done by the Spirit of conviction only, revealing these really to the soule; and hence it is that many men *in seeing see not*, How can that bee? thus, in seeing things notionally, they see them not really. And hence many that know most of sin, know least of sin, becaufe in seeing it notionally, they see it not really. And therefore happy were it for some men, Schollers and others, that they had no notionall

Luk. 19. 41.

Esay 6. 9.

onall knowledge of ſin, for this *light* is their *darkneſſe*, and makes them more uncapable of ſpirituall conviction: the firſt act of ſpirituall conviction is to let a man ſee clearly that he is ſinfull and moſt miſerable; the ſecond act is to let the ſoule ſee really what this ſin and death is. Oh conſider of this, many of you know that you are ſinfull, and that you ſhall dye; but doſt thou know what ſin is, and what it is to dye? If thou didſt, I dare ſay thy heart would ſinke; if thou doſt not, thou art a condemned man, becauſe not yet a convinced man. If you here aske, how the Lord makes ſin reall? I anſwer. By making God reall, the reall greatneſſe of ſin is ſeen by beholding really the greatneſſe of God who is ſmitten by ſin; ſin is not ſeene becauſe God is not ſeen, *Iohn* 3. *ep.* v. 11. *He that doth evill hath not ſeen God.* No knowledge of God is the cauſe *why blood toucheth blood*: the Spirit caſts out all other company of vain and fooliſh thoughts, and then God comes in and appeares immediately to the ſoul in his greatneſſe and glory, and then the Spirit ſaith, Lo, this is that God thy ſins have provoked. And now ſin appeares as it is, and together with this reall ſight of ſin, the ſoule doth not ſee painted fire, but ſees the fire of Gods wrath really, whither now it is leading, that never can be quencht but by Chriſts blood: and when the Spirit hath thus convinced,

How God gives a reall ſight of ſinnes

Heſ. 4. 4

convinced, now a man begins to see his madnesse and folly in times past, saying, I know not what I did. And hence questions, Can the Lord pardon such a wretch as I, whose sinnes are so great? Hence also the heart beginnes to bee affected with sinne and death, because it sees them now as they are indeed, and not by report only. A man accounts it a matter of nothing to tread upon a worme, wherein there is nothing seen worthy either to bee loved or feared; and hence a mans heart is not affected with it: before the Spirit of conviction comes, God is more vile in mans eye then any worme; as Christ said in another case of himselfe, *Psal.* 22. *I am a worme and no man*; so may the Lord complaine, I am viler in such a ones eyes then any worme, and no God: and hence a man makes it a matter of nothing to tread upon the glorious Majesty of God, and hence is not affected with it; but when God is seen by the Spirit of conviction, in his great glory; then as he is great, sin is seene great; as his glory affects and astonisheth the soule, so sin affects the heart.

3. There is a constant light; the soule sees sinne and death continually before it; *Gods arrowes stick fast* in the soule, and cannot be pluckt out; *My sinne is ever before me*, said *David*, (in his renewing of the work of conversion.) Psal. 51. 3. For in effectuall conviction, the mind

mind is not onely bound to ſee the miſery lying upon it, but it is held bound; it is ſuch a Sun light as never can be quenched, though it may be clouded. When the Spirit of Chriſt darts in any light to ſee ſin, the ſoule would turne away from looking upon it, would not heare on that eare, *Felix*-like. But the Spirit of Conviction ſent to make thorow work on the hearts of all the Elect, followes them, meets them at every turne, forceth them to ſee and remember what they have done, the leaſt ſinne now is like a moath in the eye, its ever troubling. Thoſe gaſtly, dreadfull objects of ſinne, death, wrath, being preſented by the Spirit neare unto the ſoule, fixe the eye to faſten here; they that can caſt off at their pleaſure the remembrance and thoughts of ſinne and death, never prove ſound, untill the Lord doth make them ſtay their thoughts, and muſe deeply on what they have done, and whither they are going. And hence the ſoule in lying downe, riſing up, lyes downe and riſes up with perplexed thoughts, What will become of me? The Lord ſomtimes keeps it waking in the night ſeaſon, when others are aſleep, and then tis haunted with thoſe thoughts, it cannot ſleep; it looks back upon every day, and week, Sabboth, Sermon, Prayer, ſpeeches, and thinks all this day, this week, &c. the goodneſſe of the Lord and his patience to a wretch hath

been

been continued, but my ſins alſo are continued; I ſin in all I doe, in all my prayers, in all I think, the ſame heart remaines ſtill not humbled, not yet changed.

And hence you ſhall obſerve, that word which diſcovered ſin at firſt to it, it never goes out of the mind; I think ſaith the ſoule I ſhall never forget ſuch a man, nor ſuch a truth. Hence alſo if the ſoule grow light and careleſſe at ſome time, and caſts off the thoughts of theſe things, the Spirit returnes againe, and falls a reaſoning with the ſoule, Why haſt thou done this? what hurt hath the Lord done thee? will there never be an end? haſt not thou gone on long enough in thy leud courſes againſt God, but that thou ſhouldſt ſtill adde unto the heap? haſt thou not wrath enough upon thee already? how ſoone may the Lord ſtop thy breath? and then thou knoweſt thou hadſt better never to have been borne; was there ever any that thus reſiſted grace, that thus adventured upon the ſwords point? haſt thou but one friend, a patient, long-ſuffering God, that hath left thy conſcience without excuſe long agoe, and therefore could have cut thee off, and doſt thou thus forſake him, thus abuſe him? Thus the Spirit followes; and hence the ſoule comes to ſome meaſure of confeſſion of ſinne; Oh Lord I have done exceeding wickedly; I have been worſe then the horſe that

ruſheth

rusheth into the battle, because it sees not death before it; but I have seen death before me in these wayes, and yet goe on, and still sinne, and cannot but sinne: Behold mee, Lord, for I am very vile. When thus the Spirit hath let into the soule a cleare, reall, constant light, to see sinne and death, now there is a thorow conviction.

But you will say, In what measure doth the Spirit communicate this light?

4. I shall therefore open the fourth particular, *viz.* The measure of spirituall conviction in all the elect, *viz.*

So much conviction of sin as may bring in and work compunction for sinne, so much sight of sinne as may bring in sense of sinne, so much is necessary and no more. Every one hath not the same measure of conviction, yet all the elect have & must have so much: for so much conviction is necessary as may attaine the end of conviction. Now the *finis proximus*, or next end of conviction in the elect, is compunction, or sense of sinne; for what good can it doe unto them to see sin, and not to be affected with it? What greater mercy doth the Lord shew to the elect herein, then unto the Devils and Reprobates, who stand convinced, and know they are wicked and condemned; but yet their hearts altogether unaffected with any true remorse for sin? *Mine eye*, saith *Ieremy*, *affecteth my heart*

Lam. 3. 51.

heart. The Lord opens the eares of his to instruction, *that he might humble.* Some think that there is no thorow conviction, without some affection. I dare not say so, nor will I now dispute whether there is not something in the nature and essence of that conviction the elect have different from that conviction in reprobates and devils; tis sufficient now; and that which reacheth the end of this question, to know what measure of conviction is necessary, I conceive the cleere discerning of it is by the immediate and sensible effect of it, *viz.* So much as affects the heart truly with sin. Job 33. 16, 17.

But if you aske, What is that sense of sin, and what measure of this is necessary? that I shall answer in the doctrine of compunction.

Let not therefore any soule be discouraged, and say, I was never yet convinced, because I have not felt such a cleare, reall, constant light to see sin and death as others have done: consider thou, if the end of conviction be attained, which is a true sense and feeling of sin, thou hast then that measure which is most meet for thee, more then which the Lord regards not in any of his; but you that walke up and downe with convinced consciences, and know your states are miserable and sinfull, and that you perish if you dye in that condition, and yet have no sense nor

feeling; no ſorrow nor affliction of ſpirit for thoſe evills. I tell you the very devills are in ſome reſpect nearer the Kingdome of God then you be, who ſee, and feele, and tremble; woe, woe to thouſands that live under convicting Miniſteries whom the word often hits, and the Lord by the Spirit often meets, and they heare and know their ſins are many, their eſtates bad, and that iniquity will be there ruine, if thus they continue, yet all Gods light is without heat, and it is but the ſhining of it upon rocks, and cold ſtones; they are frozen in their dregs: be it knowne to you, you have not one drop of that conviction which begins ſalvation. Before I paſſe from this to the ſecond work of compunction, let me make a word of application.

Vſe 1. If the Spirit begins thus with conviction of ſin, then let all the Miniſters of Chriſt co-work with Chriſt, and begin with their people here; bee faithfull witneſſes unto Gods truth, and give warning to this ſecure world, that the ſentence of death is paſt, and the curſe of God lyes upon every man for the leaſt ſin; *Liſt up thy voyce like a Trumpet*, was the Lords words to *Iſaiah*. *Iſay* 58. 1. *and tell them of their ſin*; Thoſe Bees wee call drones that have loſt their ſting. When *the ſalt of the earth* (the Miniſters of Chriſt, *Matth.* 5.) have loſt their acrimony and ſharpneſſe,

sharpnesse, or saltnesse, *What is it good for but to be cast out?* your hearers will putrify and corrupt, by hearing such doctrines only, as never search. When the Lord inflicted a grievous curse upon the people, *Ezek.* 3. 26. the Lord made *Ezekiel* dumbe that hee should not be a reprover to them; What was the lamentation of *Ieremy? thy Prophets have seen vaine and foolish things for thee, and have not discovered thine iniquity:* how would you have the Lord Jesus by his Spirit to convince men? must it not bee by his word? verily you keep the Spirit of Christ from falling down upon the people, if you refuse to indeavour to convince the people by your word. Other doctrines are sweet and necessary; but this is in the first place most necessary. Beware of personating, beware of bitternesse and passion, but oh convince with a spirit of power and compassion; and hee that shall bee instrumentall unto Christ in this or any other work for Christs sake, unto him the Lord will be the principall agent, and by him will attaine his own ends, finish his great work, gather in his scattered sheep, who are in great multitudes throughout the Kingdome scattered from him; if once they be throughly convinced, that they are utterly lost, and gone out of the way.

Lam. 2. 14.

Prov. 1. 23

May not this also be sad reproofe and ter-

Vse 2.

rour to them that ſtand it out againſt all means of conviction, and will not ſee their ſin, nor beleeve the fearfull wrath of God due to them for ſin; not a man ſcarce can be found, that will come to this concluſion; I am a ſinfull man, and therefore I am a dead, I am a condemned man: but like wild beaſts fly from their purſuers into their holes, and thickets, and dens; their ſinfull extenuations, excuſes, and apologies for ſin, and for themſelves; and if they bee hunted thither, and found out there, then they reſiſt, and article againſt that truth which troubles them;

Pſal. 36. 2. *They flatter themſelves in their owne eyes, untill their iniquities be found moſt hatefull.* Many a man diſlikes the text, the uſe, eſpecially the long uſe wherein his ſinne is toucht, and his conſcience toſt; eſpecially if it be his darling ſin, his *Herodias*, his *Rimmon*; eſpecially, if withall he thinks that the Miniſter meanes him, he will not ſee it nor confeſſe it; eſpecially if hee apprehends he ſhall loſe his honour, or his *ſilver ſhrines* and profit by it; he will not ſee his ſin, that he may not be troubled in conſcience for his ſin, that ſo he may not be forced to confeſſe and forſake his ſinne, and condemne himſelfe for it before God and men. Oh Lord, I mourne that I can ſcarce meet with a man that either cares to be, or will be convinced; but hath ſomething alway to ſay for himſelfe,

ſelfe, their ſins are not ſo great, they are not ſo bad, but have ſome good, and therefore have ſome hope; and if God be mercifull, it is no great matter though they be exceeding ſinfull, or ſome ſuch thing; their mouths are not ſtopped to ſay nothing for themſelves, but guilty. There is leſſe conviction in the world in this age, then many are aware of. For I believe that all the powers of hell conſpire together to blind mens eyes and darken mens minds in this great work of Chriſt: *Principiis obſta*, it is policy to ſtop Chriſt in his entrance, in this firſt ſtroake upon the ſoule; but oh, little doe you think what you doe herein, and what woe you work to your ſelves hereby; doſt thou ſtifle and reſiſt the firſt breathings of Chriſts Spirit when he comes to ſave thee? what hurt will it be to know the worſt of thy condition now, when there is hope hereby of comming out of it; who muſt elſe one day ſee all thy ſins *in order before thee* to thy eternall anguiſh and terrour? *Pſ.* 50. 21. When the Lord ſhall ſay to thee as unto *Dives*, *Remember in thy life time thou hadſt thy good things*; remember ſuch a time, ſuch a place, ſuch a ſin; which then you would not ſee. But now thou ſhalt ſee what it is to ſtrike an infinite God. Remember thou waſt forewarned of wrath to come, but thou wouldeſt not beleeve thy ſelfe accurſed, that

ſo thou mighteſt have felt thy need of him that was made a curſe to bleſſe thee; and therefore feele it now: oh you will wiſh then that you had knowne this evill *in that your day*. What doſt thou talke of grace? thou thinkeſt thou haſt grace, when as thou haſt not the firſt beginning, nay not the moſt remote preparation for it in this work of conviction; what ſhould wee doe for ſuch as theſe, but with *Ieremy Ier.* 13. 17. *if you will not heare, my ſoule ſhall weep in ſecret for your pride?*

Vſe 3. Oh be perſwaded therefore to remember your ſins paſt, and to conſider of your wayes now. All the prophaneneſſe of thy heart, and life, all the vanity of thy youth, *Eccleſ.* 11. 9. all your ſecret ſins; all your ſinnes againſt light and love, checks and vowes; all that time wherein thou didſt nothing elſe but live in ſin; thus Gods people have done, *Ezek.* 6. 9. thus all the elect ſhall doe; oh conſider the Lord *remembers them all*, and that with griefe of heart againſt thee, becauſe thou forgetteſt them, *Hoſ.* 2. 7. Hee that numbers thy haires, and tels the ſparrowes that fall, numbers much more thy ſins that fall from thee; they are written down in his black book. They are not trifles, for hee minds not toyes; the bookes muſt bee opened; oh reckon now, you have yet time to cal them to minde, which it may be ſhall not continue

continue long; it is the Lords complaint, *Ier.* 8. 6. of a wicked generation, *that hee could heare no man say, What have I done? Winnow your selves*, (as the word is, *Eph.* 2. 1.) *Oh people not worthy to be beloved.* I pronounce unto you from the eternall God, that ere long the Lord will search our *Ierusalem* with candles, he will come with a sword in his hand to search for all secure sinners in city and country, unlesse you awaken; hee will make inquisition for blood, for oaths, for whoredomes which grow common; for all secret sins we are frozen up in; oh be willing, be but willing that the Lord should search you and convince you, now in this evening time of the day, before the night come, wherein it wil be too late to say, I wish I had considered of my waies in time; of all sins, none can so hardly stand with uprightnesse, as a secret unwillingnesse to see and be convinced of sin, *Iohn* 3. 20. 21. The helps and meanes for attaining hereunto are these.

Bring thy soule to the light; desire the Lord in prayer as *Iob* did, *What I see not*, oh Lord, *shew me*, *Iob.* 34. 32. Set the glasse of Gods law before thee, look up in the ministery of the word unto the Lord, and say, Oh Lord search me: the Sunne of this holy word discovers motes: on the Sabbath day attend to all that which is spoken, as spoken unto

1. *Help.*

unto thee, then examine thy ſelfe when thou haſt leiſure. When *David* ſaw (*Pſal.* 19.) how *pure* the law was, he cryes out, *Who knowes his errors?*

2. *Help.* Look upon every conviction of thy conſcience for ſin, as an arreſt and warning given from the Lord himſelfe; for ſometimes the word hits, and conſcience ſtartles, and ſaith, This is my ſinne, my condition; yet how uſuall is it then for a man to put a merry face upon a foule conſcience? how oft doe men think this is but the word of a man who hath a latitude given him of reproving ſin in the Pulpit, and wee muſt give way to them therein? or elſe their hearts riſe and ſwell againſt the man and word alſo; and why is it thus? becauſe hee thinks it is man only that ſpeaks; whereas did he ſee and believe that this was a ſtroke, a warning, an arreſt, a check from the omnipotent God, would he then grapple think you with him? would it paſſe lightly by him then? When *Eli* heard *Samuel* denounce ſad things againſt his houſe, *It is the Lord* ſaid *Eli*, 1 *Sam.* 3. 18. when *Paul* ſaw Jeſus ſpeaking, *Why perſecuteſt thou me? Acts* 9. he falls downe aſtoniſhed, and dares not *kicke againſt the pricks* any longer: An arreſt in the Kings name comes with authority, and awes the heart of the man in debt.

3. *Help.* Doe not judge of ſinne by any other rule, but

but as God judgeth of it according to the rule of the word by which all mens wayes shall be judged at the last day: what made *Saul*, 1 *Sam.* 15. extenuate his sin to *Samuel*? he judged not of it as the Lord in his word did: For had hee done so, hee would have seen *disobedience* to a command as bad as *witchcraft*, as *Samuel* told him; which also made his proud heart sink, and say, *I have sinned*: remember for this end these Scriptures, *Rom.* 1. 18. *Rom.* 2. 9. *Rom.* 6. 23. *Gal.* 3. 10. by which thou maist see, either I must dye, (in the state I am) or God himselfe must lye. Remember that an *angry look*, or *word* is *murder* in Gods account; a *wanton eye*, an *unchast thought* is *Adultery* before a holy God; before whose Tribunall thou must give an account of every vaine thought and word. And therefore doe not judge of sinne by the present pleasure, gaine, honour, or ease in it; for this is a false rule: *Moses forsook the pleasures of sin for a season*, *Heb.* 11. 25. Nor yet by not feeling any punishment for it, for *God reserves wrath*, *Nahum* 1. 2. till the day of reckoning; Nor yet by the esteem that others generally have of it, who make no more of wounding the Sonne of God by sin, then they doe of crushing vermine under their feet: Nor yet by the practise of others, Every man sins, and therefore I hope I shall doe as well as others: 2 Cor. 5. 10.

Nor

Nor yet by seeing thy selfe better, and thanking God thou art not as other men; it may be so, thou didst never steale, nor whore, nor murder as yet; that is not the question, but hast thou had any one vaine thought in prayer? hast thou heard one Sermon unprofitably? hast thou sinned? then know God spared not the Angels that sinned, and how wilt thou escape, unlesse the Lord dye for thee? Nor yet lastly judge of it by thy own opinion of God, *in thinking God is like unto thee*, that as thou makest light of it, so hee maketh lesse; *Psal.* 50. 21. Oh take heed of judging the evill of sin by any of these rules: oh remember all men are apt to thinke of themselves better then they are, *Are we also blind?* say the Pharisees: take heed that by judging of sin by these false rules, you deceive not your selves.

Vse 4. Let this lastly be a use of thankfulnesse, to all those whose eyes the Lord hath opened to see, and so convinced you of your sinnes. When *David* was going in the heat of his Spirit to kill *Nabal*, and *Abigail* met him and stopt him, what said he? *Oh blessed bee the Lord for thy counsell*; so when thou wert going on in the heate and pursuit of thy sin, toward eternall death; that the Lord should now meet thee in thy way, and convince thee of thy folly, and so stop thee; what a world of sin else wouldst thou have committed,

1 Sam. 25. 32, 33.

committed, how vile wouldst thou have bin? oh say therefore, Blessed be that Minister of the Lord, and blessed for ever be the name of the Lord that gave me that counsell. It is said, Christ will *send the Comforter* to *convince of sinne*; is it a comfortable thing to see sin? yes, it shall one day bee matter of unspeakable comfort to you that ever you saw sin; that ever he shewed thee that mystery of iniquity in thy heart and life, those *arcana imperii*, those secrets of the power and dominion of sinne over thee: *Thou shalt not hate, but reprove thy brother.* If the Lord should secretly keep thy sinne glowing in his owne bosome against thee, and never reprove thee for it, nor convince thee of it; no greater signe of Gods everlasting hatred against thee. Oh it is infinite love that he hath called thee aside and dealt plainly and secretly with thee, and will you not be thankfull for this? The Lord might have left thee in thy brutish estate, and never made known thy latter end; never have told thee of thy sinne or flood before it comes.

Joh. 16. 7.

Levit. 19. 17.

It may be you will say, If I felt my sinne, and were deeply humbled for it, I could then be thankfull that ever I saw it; what is it to see sin?

Obj.

This is a favour the Lord shewes not to all mankind, many have no meanes to bring them to the knowledge of it, and those that have

Ans. 1.

have yet are ſmitten with a deep ſleep under thoſe meanes that they know not when death is at their doores, nor what ſin meanes; and this it may be is the condition of ſome of thy poore friends and acquaintance, that think it ſtrange that thou runneſt not with them in the ſame way as they doe.

2. Suppoſe ſome Reprobates doe ſee ſin, yet the Lord puts a ſecret vertue in that work of conviction upon thee, which makes thee cry to heaven for a Spirit of brokenneſſe for ſin; which without this ſight of ſinne, thou wouldſt never ſo much as have deſired; and this they have not.

3. However, conviction is a work of the Spirit, though it ſhould be but common; and wilt not be thankfull for common mercy, ſuppoſe it be but outward? how much more for this that is ſpirituall, though it ſhould be common? eſpecially conſidering that it is the firſt fundamentall work of the Spirit, and is ſeminally all. Senſe of ſin begins here, and ariſeth hence; as ignorance of ſin is ſeminally all ſin: Remember that the diſcovery of *Faux* in the Vault, was the preſervation of England; we uſe to remember the day and houre of the beginning of ſome great and notable deliverance; oh remember this time wherein the love of Chriſt firſt brake out in convincing thee of thy ſin, who els hadſt certainly periſhed in it;

And

And thus much of this first work of Conviction; now the second followes, Compunction.

Sect. III.

The second Act of Christs power, in working Compunction or sense of sin.

COmpunction pricking at the heart or sense and feeling of sin, is different from conviction of sin; the latter is the work of the understanding, and seated in that principally; the other is in the affections and will, and seated therein principally: a man may have sight of sin, without sorrow and sense of it; *Dan* 5. 22. with 20. 21. *Iames* 1. 24. *Rom.* 2. 20, 21. Yet that conviction which the Spirit workes in the Elect is ever accompanied with compunction, first or last. For the better unfolding of this point, let me open these foure things to you.

1. That compunction or sense of sin, immediately follows conviction of sin in the day of Christs power.
2. The necessity of this work to succeed the other.
3. Wherein it consists.
4. The measure of it in all the Elect.

That compunction followes conviction, is evident from Scripture and Reason; *Acts* 2. 37. 1.

2.37. *When they heard this*, that is, when they saw and were convinced of their sinne in crucifying the Lord of life, which they did not imagine to be a sinne before, what follows next? it is said, *They were pricked at the heart*; Loe, here is compunction. *Ephraim* also in turning unto God, *Ier.* 31. 19. hath these words, *After that I was instructed, I smote upon my thigh*; (as men in great calamity befallen them use to doe) *I was ashamed, even confounded, because I did beare the reproach of my youth.* The men of *Nineveh* hearing by the Prophet they were all to dye within forty daies, it is said, *they beleeved God*, (in the work of conviction) and then fell to *sack-cloth and ashes* (in the work of compunction) which did immediately follow. *Iosiah*, 2 *Chron.* 34. 27. in his renewed returne unto God, after hee heard the words of the law, *his heart melted, and he wept before the Lord.* For what is the end of conviction? is it not compunction? for if the Lord should let a man see his sin, and death for sinne, and yet suffer the heart to remaine hard and unaffected, the Lord did but leave him without excuse, nay the Lord should but leave him under greater misery, & under a more fearfull judgement; *viz.* for a man to see and know his sin, and yet unaffected with it, and hardned under it; hardnesse of heart is one of the greatest judgements; to see sinne

Ionah 3. 5.

and

and not to be affected with it, argues greater hardneſſe. For it is no wonder if they that ſee not and know not ſin, remain ſenſeleſſe of ſin; alas! they know not what they doe; but for a man to be enlightned, and ſee his ſinne, and yet unaffected; Lord, how great is this hardneſſe, and how unexcuſable will ſuch a man be left before God, when the Lord ſhall reckon with him for his hardneſſe of heart! What is the end of that light the Lord lets into the underſtanding in other things? is it not that thereby the heart might be affected throughly with it? Why doth the Lord let in the light of the knowledge of Chriſt and of his will? Is it that this knowledge ſhould like froth float in the underſtanding, and be imprſoned there? No verily, but that the heart might be throughly and deeply affected therewith. And doe you think the Lord will in the light of conviction impriſon it up in the mind? is there not a farther end that by this light the heart might be deeply affected with ſinne? if any ſay that the end of conviction is to drive the ſoule to Chriſt, I grant that is the remote and laſt end of it, but the next end is compunction. For if the underſtanding be convinced of miſery, and the heart remain hard, the mind may ſee indeed that righteouſneſſe and life only is to be had in Chriſt, yet the heart remaining hard, the wil and affections will

will never ſtir toward Chriſt, its impoſſible a hard heart remaining ſuch wholly unaffected with ſin or miſery, ſhould be truly affected with Jeſus Chriſt; but of this more hereafter.

2. What neceſſity is there of this compunction, to ſucceed conviction?

Anſw. I ſpeak now of neceſſity in way of ordinary diſpenſation, not of Gods unuſuall and extraordinary way of working, where hee uſeth neither Law nor Goſpell (as ordinarily he doth) to work by. Many have been nibling lately at this doctrine, and demand, What need is there of ſorrow and compunction of heart? A man may be converted only by the Goſpell, and God may let in ſweetneſſe and joy without any ſenſe of ſinne or miſery, and in my experience I have found it ſo; others godly and gracious alſo feele it ſo; why therefore doe any preſſe ſuch a neceſſity of comming in by this back-doore unto Chriſt? This point I conceive is very weighty, and much danger in denying the truth of it; yet withall, there needs much tenderneſſe in handling of it, leſt any ſtumble; and therefore before I lay downe the reaſons to ſhew the neceſſity of it; give me leave to propound theſe rules both for the clearing of the point, and anſwering ſundry objections uſually made about this point.

1. *Rule.* In this work of compunction, doe not think

think that the Lord hath not wrought any true ſenſe of ſinne, becauſe you find it not in ſuch a meaſure as you imagine you ſhould, deſire to have, and that others feele; ſenſe of ſin admits degrees. I doubt not but *Iosephs* brethren were humbled, yet *Ioseph* muſt be more, he muſt be caſt into the ditch, and into the priſon, and *the iron muſt enter* not onely into his legs, but into his *ſoule*; *Pſal.* 105.18. He muſt be more afflicted in ſpirit, becauſe he was to doe greater work for God, and was to be raiſed up higher then the reſt, and therefore did need the more ballaſt; ſome are educated more civilly then others, and thereby have contracted leſſe guilt and ſtoutneſſe of heart againſt God and his wayes, therefore theſe have not ſuch cauſe of trouble; and being leſſe rugged, have leſſe need of axes to hew them: ſome mens ſorrow breaks in upon them more ſuddenly, like ſtorms and breaches of the ſea, and the Lord is reſolved to haſten and finiſh his work in them more ſpeedily, and it may be more exemplarily; (for every Chriſtian is not a faire coppy) as in thoſe *Acts* 2.37. In others their ſorrowes ſoake in by degrees, *Gutta cavat lapidem*, the Lord empties them by continuall droppings, and hence feele not that meaſure of ſorrow that others doe: every Chriſtian is not a *Heman*, *Pſal.* 88. who ſuffers *diſtracting feares and terrours from*

his youth up, ver. 15 who is *afflicted with all Gods waves, ver.* 7. for he was a man of exceeding high parts and gifts, as you may see, 1 *King.* 4. 31. and therefore the Lord had need of hanging some speciall plummets on his heart to keep it ever low, lest it should be lifted up above measure. Some sense of sin the Lord will work in all he saves, but not the same measure; the Lord gives not alway unto his, that which is good in it self, (its good I confesse to be deeply affected and humbled) but that which is fit, and therefore best for thee.

2. *Rule.* Doe not think there is no compunction or sense of sin wrought in the soule, because you cannot so cleerly discern and feele it, nor the time of the working and first beginning of it. I have knowne many that have come with complaints, they were never humbled, they never felt it so, nor yet could tell the time when it was so, yet there it hath been and many times they have seen it by the help of others spectacles, and blest God for it. When they in *Esay* 63. 17. complained, *Lord why hast thou hardned our hearts from thy feare*; doe you think there was no softnesse, nor sensibleneſse indeed? Yes verily, but they felt nothing but a hard heart, nay such hardnesse as if the Lord had plagued them with it by his owne immediate hand, and not borne and bred with them onely, as with

with other men. Many a ſoule may think the Lord hath left it, nay ſmitten it with a hard heart, and ſo make his mone of it, yet the Lord hath wrought reall ſoftneſſe, under felt-hardneſſe; as many times in Reprobates there is felt ſoftneſſe, when within there is reall hardneſſe. The ſtony-ground-hearers were plowed and broken on the top, but were ſtony at the bottome. Some men may be wounded outwardly and mortally, this may eaſily be diſcerned. The Lord may wound others and they may bleed out, their ſorrow is more inwardly and ſecretly, and therefore cannot point with their finger to their wound as others can.

Doe not think the Lord works compunction in all the Elect in the ſame circumſtantiall work of the Spirit, but onely in the ſame ſubſtantiall work: the Lord works a true ſenſe of ſin for the ſubſtance and truth of it, yet there are many circumſtantiall works, like ſo many inlargements and comments upon one and the ſame Text. *Ex. gratia.* The ſame ſin that affects *Paul*, it may be doth not affect *Lydia* or *Apollos*. The ſame motions for the aggravation of ſinne in one, doe not come into the mind of the other; the ſame complaints, and prayers, and turnings of ſpirit in the one, may not be in the ſame circumſtances, and with the like effects as in the other, and yet both of them feele ſin, and 3. *Rule.*

therefore complaine; they both feele sin, yet by means of various apprehensions and aggravations. This I speak, because you may the better understand the meaning of Gods servants in opening the work of humiliation. You may heare them say, the soule doth this, and thinks that, and speaks another thing; it may be every one doe not so think in the same individuall circumstances, and therefore are to be understood as producing onely *exemplum in re simili*, something like this or for the substance of this is there wrought.

4. *Rule.* In this work of compunction we must not bring rules unto men, but men to rules; Crook not Gods rules to the experience of men, (which is fallible, and many times corrupt) but bring men unto the rule, and try mens estates herein by that: For many will say, Some men are not humbled at all, never had any precedent sorrow for sinne, Gods mercy onely hath melted their hearts, and experience proves this, and many finde this, who are sincere and gracious Christians.

I answer, we are not in this or any other point to be guided by the experience of men onely, but attend the rule; if it be proved that according to the rule men must be broken and affected with their sin and misery before mercy can be truly apprehended or

Christ

Chriſt accepted, what tell you me of ſuch or ſuch men? let the rule ſtand, but let men ſtand or fall according to the rule: many are accounted godly and gracious for a time; much affected with mercy and Chriſt Jeſus; yet afterward fall or wizen into nothing, and prove very unſound. What is the reaſon? Truly the cauſe was here, their firſt wound and ſorrow for ſin was not right, as hereafter ſhall be made good; many thouſands are miſerably deceived about their eſtates, by this one thing, of crooking and wreſting Gods rules to Chriſtians experiences; let all Gods ſervants tremble and be wary here; wrack not the holy Scriptures, nor force them to ſpeak as thou feeleſt, but try all things by them, 1 *Theſ.* 5. 21.

5. *Rule.* Doe not make the examples of converted perſons in Scripture patternes in all things of perſons unconverted: do not make Gods work upon the one, run parallel with Gods work upon the other.

Some ſay, that many in Scripture are converted to Chriſt without any ſorrow for ſin, and produce the example of *Lydia*, whoſe heart God ſweetly opened to receive Chriſt; and the Eunuch, *Acts* 8. converted in the ſame manner.

I anſwer, theſe are examples of perſons converted to God before, who did beleeve in the Meſſiah, but did not know that this

Jesus was the Messiah, which they soon did when the Lord sent the meanes to reveale Christ; and therefore *Lydia*, a Jewish proselyte, is called *a worshipper of God*, *Act.* 16. 14. and so was the Eunuch, *Act.* 8. 27. and in the same condition as the Centurion, *Act.* 10. 2. *who feared God, and whose prayers were accepted*, *ver.* 4. (which cannot be without faith) yet did not know that this Jesus crucified was the Messiah, untill *Peter* came unto him. So that suppose here was no sense or sorrow for sinne, at this time; doth it therefore follow they never had any when the Lord at first wrought upon them? are these examples in persons converted, fit to shew forth Gods work in persons unconverted? in some things indeed they are examples, in others not so: their examples of beleeving in Christ are not in that act examples of sorrow for want of Christ. And yet let me adde, to say that God opened *Lydia's* heart to beleeve in Christ, and yet opened not her heart to lament her sinne and misery in her estate without Christ, (suppose she were without Christ) is more then can be proved from the Text; for tis said, *Her heart was opened to attend unto the things that were spoken by Paul*; and can any think that *Paul*, or any Apostle, ever preached Christ without preaching the need men had of him? and could any preach their need of Christ, without

our preaching mens undone and sinfull estate without Christ? and doe you think that *Lydia* was not made to attend unto this? doe you think that when *Philip* came to open the 53. of *Esay* to the Eunuch, that *Christ was bruised for our iniquities*; that he did not let him understand the infinite evill of sinne and misery of all sinners, and of him in speciall, unlesse the Lord Jesus was bruised for him?

6. *Rule.* In examples recorded in the Scripture of Gods converting grace, doe not think they had no sorrow for sinne, because it is not distinctly and expresly set downe in all places: for the Scripture usually sets downe matters very briefly, it oftentimes supposeth many things, and refers us to judge of some by other places; as *Acts* 6. 7. it is said, *Many of the Priests were obedient to the faith*; doth it therefore follow that they did immediately beleeve without any sense of sinne? Look to a fuller example, *Acts* 2. and then we may see, as the one were converted to the faith, so were the other, having a hand in the same sin. 1 *Tim.* 1. 13, 14. *Paul*, he was a *persecuter, but the Lord received him to mercy*, and that *Gods grace was abundant in faith and love*; doth it hence follow that *Paul* had no castings down, because not mentioned here? If we look upon *Acts* 9. we shall see it otherwise.

7. *Rule.* Doe not judge of generall and common workings of the Spirit upon the ſouls of any to be the beginnings of effectuall and ſpecial converſion; for a man may have ſome inward and yet common knowledge of the Goſpel and of Chriſt in it, before there be any ſorrow for ſinne; yet it doth not hence follow that the Lord begins not with compunction and ſorrow, becauſe common work is not ſpeciall and effectuall work; when the Spirit thus comes, he firſt begins here, as we ſhall prove.

8. *Rule.* The terrours, and feares, and ſenſe of ſinne and death, be in themſelves afflictions of ſoule, and of themſelves drive from Chriſt; yet in the hand of Chriſt, by the power of the Spirit, they are made to lead, or rather drive unto Chriſt, which is able to turn mourning into joy, as well as after mourning to give joy: and therefore tis a vaine thing to think there is no need of ſuch ſorrows which drive from Chriſt; and that Chriſt can work well enough therefore without them; when as by the mighty power and riches of mercy in Chriſt, the Lord by wounding, nay killing his of all their carnall ſecurity and ſelf-confidence, ſaves all his alive, and drives them to ſeek for life in his Son.

Joh. 16. 20

Hoſ. 6. 1, 2, 3.

Theſe things thus premiſed, let us now hear of the neceſſity of this work to ſucceed conviction.

Elſe

Reaſ. 1.

Elſe a ſinner will never part with his ſin; a bare conviction of ſin doth but light the candle to ſee ſin; compunction burnes his fingers, and that onely makes him dread the fire. *Cleanſe your hearts ye ſinners, and puriſie your hearts ye double minded men,* (ſaith the Apoſtle *Iames, Chap.* 4. 8.) But how ſhould this be done? He anſwers, *verſe* 9. *Be afflicted, and mourne, and weep, turn your laughter into mourning.* So *Ioel* 2. 12. the Prophet calls upon his hearers to turne from their ſin unto the Lord; but how? *Rend your hearts, and not your garments.* Not that they were able to do this, but by what ſorrow he requires of all in generall, he thereby effectually works in the hearts of all the elect in particular; for every man naturally takes pleaſure, nay all his delight and pleaſure is in nothing elſe but ſinne; for God he hath none, but that. Now ſo long as he takes pleaſure in ſinne, and finds contentment by ſinne, he cannot but cleave inſeparably to it: Oh tis ſweet, and it onely is ſweet; for ſo long the ſoule is dead in ſinne. *Pleaſure in ſinne* is *death in ſinne,* 1 *Tim.* 5. 6. So long as tis dead in ſinne, it is impoſſible it ſhould part with ſinne; no more then a dead man can break the bonds of death. And therefore it undenyably followes, that the Lord muſt firſt put gall and wormwood to theſe dugs, before the ſoule will ceaſe ſucking, or be weaned

weaned from them; the Lord must first make sinne bitter, before it will part with it; load it with sinne, before it will sit downe and desire ease; And look as the pleasure in sinne is exceeding sweet to a sinner, so the sorrow for it must be exceeding bitter, before the soule will part from it.

Tis true, I confesse a man sometime may part with sin without sorrow, the uncleane spirit may goe out for a time, before he is taken, bound and slain by the power of Christ. But such a kind of parting is but the washing of the cup, tis unsafe and unsound, and the end of such a Christian wil be miserable; for a man to heare of his sinne, and then to say, Ile doe no more so, without any sense or sorrow for it, would not have been approved by *Paul*, if he had seen no more in the careleſſe Corinthians, in tolerating the incestuous person; but their sorrow wrought this repentance. No, the Lord abhors such whorish wiping the lips; and therefore the same Apostle, when he reproves them for not separating the sinner, and so the sin from them, he summes it up in one word, *You have not mourned, that such a one might be taken from you*: because then sin is severed truly from the soule, when sorrow or shame, some sense and feeling of the evill of it, begins it. Not onely sinne is opposite to God, but when the Lord Jesus first comes neare his

2 Cor. 7. 10

1 Cor. 5. 2.

his elect in their sinfull estate, they are then enemies themselves by sin unto God. And hence it is they will never part with their weapons, untill themselves be throughly wounded: and therefore the Lord must wound their consciences, minds and hearts, before they will cast them by. Now if there be no parting with, no separation from sin, but sin is as strong, and the sinner as vile as ever before, hath Christ (who now comes to save his elect from sinne) the end of his work? what is the man the better for conviction, affection to Christ, name what you can, that remains still in his sins? When the Apostle would summe up all the misery of men, he doth it in those words, *Ye are yet in your sinne:* So I say, thou art convicted, but art yet in thy sinne; art affected with Christ, and takest hold of Christ, but art yet in thy sin: *He that confesseth and forsaketh his sin, shall find mercy.* 1 Cor. 15. 17. Pro. 28. 13

You will say, May not the sweetnesse of Christ in the Gospell, and sense of mercy, separate from sinne, without any compunction? *Obj.*

I answer, 1. Sense of mercy and Christs sweetnesse (I conceive) serve principally to draw the soule unto Christ. *Ier.* 31. 3. *With loving kindnesse have I drawn thee.* But compunction or sense of sinne principally serves in the hand of Christ, to turn the soule from sin. *Ans.* 1.

ſin. Averſion from ſin is diſtinct from, and in order goes before our converſion unto God.

2. Senſe of the ſweetneſſe of Gods grace in Chriſt keeps out ſin, but it doth not thruſt out ſin at firſt.

2 Cor. 7. 1, 2.

3. Chriſt cannot be effectually ſweet, unleſſe ſinne be firſt made bitter; there may be ſome generall notice of Chriſts excellency, and ſome thirty pieces given for him; ſome eſteeme of his grace, and hope of his mercy, which may occaſion ſorrow; but I dare not ſay that this is any ſound or thorow work, till after ſorrow. *Eſay* 50. 4. Chriſt hath *the tongue of the learned given him to ſpeak a word in ſeaſon*; Unto whom? It is added, *unto the weary*. They are the men that will prize mercy, and they onely to purpoſe; they that have felt the bitterneſſe of ſinne and wrath, find it exceeding hard to prize Chriſt, and to taſte his ſweetneſſe; how ſhall they doe it indeed that find none at all? Sweetneſſe before ſenſe of ſinne, is like Cordials before purging of a foule ſtomach, which uſually ſtrengthen the humour, but recover not the man.

Reaſ. 2. Becauſe without this, no man will either care for Chriſt, or feele a need of Chriſt; a man may ſee a want of Chriſt by the power of conviction, but he will never feele a need of Chriſt, but by the ſpirit of compunction.

The

The whole need not the Phyſitian, but they that are ſick. A whole man may ſee his want of a Phyſitian, but a ſick man onely feels his need of him, will prize him, ſend for him. By *the whole* you are not to underſtand ſuch as have no need indeed of Chriſt (for what ſinner but hath need of him?) but ſuch as feel no need of him: as by *ſick* cannot be meant ſuch as are ſinfull and miſerable, for then Chriſt ſhould come actually to ſave all men; but thoſe that did feele themſelves ſo, as a ſick man that feeles his ſickneſſe; theſe onely are the men that feele a need and neceſſity of Chriſt; theſe onely will come to Chriſt, and be glad of Chriſt, and be truly thankfull for their recovery of Chriſt. And hence ariſeth the great ſin of the world in deſpiſing the Goſpel, not at all affected with the glad tidings of it, becauſe they are not affected with their ſinne and miſery; or if they be affected but in part with the Goſpel, it is becauſe they are not throughly affected with their miſery before. Mat. 9. 12.

And hence it is, that when the Lord called his people to him, yet they would *not come to him*, becauſe they were *Lords*, and well enough without him. Why did not they come to the Supper, being invited? it was becauſe they had *farms*, and *oxen*, and *wives* to attend unto; they felt no need of comming, as the *poore*, *lame*, *blind*, and *halt* did. Jer. 2. 31. Luke 14.

The

Luke 15. 17. The Prodigall cares not for father nor fathers house, untill hee come to see, *Here I dye.*

It is true, the grace of the Gospel drawes men unto Christ; but it is very observable, that the Gospel reveales no grace, but with respect and in reference unto sinners, and men in extreame misery; the Gospel saith not that Christ is *come to save*, but *to save sinners*, and *to save his people from their sins.* It reveales not this, that *God justifies men*, but *he justifies the ungodly*; it reveales not this, that *Christ dyed for us*, but that *he dyed for them that were weak, for sinners, for enemies.* And if so, can any man imagine that this newes will be sweet, unlesse men see and feele the infinite misery of sin, and the fruits of it? will not men say or think, What great matter is there in that? Suppose we be sinners and enemies, yet we are well enough; before Christ come a mans life lies in his sinne. Now suppose any should proclaime to a company of men the great favour of their Prince toward them, that he is such a gracious Prince, as will take away all their lives; will this be glad tidings? Gospel Grace cannot be set out, much lesse felt, but in reference to sin and misery, which must be first felt, before it can be sweet.

Rom. 5. 6,7,8.

Col. 3. 7.

2 Cor. 5. 14

Reas. 3. Because Christ will never come but onely unto such as feele their misery; for you will say,

ſay, A man may come to Chriſt without it: I ſay againe, if he doth (as hee hath many followers) yet Chriſt will not come to him, nor commit himſelfe to him; *I came not to call the righteous, but ſinners to repentance*; in which place note that as by *the righteous* is not meant ſuch as are ſincerely ſo, but ſuch as think and find themſelves ſo; ſo by *ſinners*, is not meant all manner of impenitent and hard hearted ſinners, but ſuch as think and feele themſelves ſuch; and lament under it: now God the Father ſent him only unto ſuch; he is ſent not *to heale* the hard hearted, but *the broken hearted*; indeed he is ſent to make men broken hearted, who have hard hearts; but he is not ſent to heale them untill then; the Lord leaves the ninety nine that need no repentance to wilder for ever; the one loſt ſheep, who feeles it ſelfe ſo, and feeles a need of a Saviour to come and find it out; who cannot come and find out him: the Lord Jeſus will come unto, and unto him only, leaving all the ninety nine.

Mat. 9. 13.

Luk. 4. 18.

Luk. 15 7.

This may laſtly appeare by conſidering the end of mans fall into ſin, and the publiſhing of the Law to reveale ſin; and of the Goſpell alſo in reference unto ſin and miſery; why did the Lord ſuffer the fall of man? what was his great plot in it? it is apparent this, that thereby way might be made for the

Reaſ. 4.

the greater manifestation of Gods grace in Christ. The Serpent poysons all mankind, that the seed of the woman might have the glory of recovering some; This was Gods last end: The perdition of some (of themselves) being but subordinate unto this, *Rom.* 9. 22, 23. Surely *Adam* might have glorified grace if he had stood, and God had revealed his grace in preserving him (made mutable) from falling. But the Lord saw grace should not be sufficiently advanced to its higheſt dignity by this, and therefore suffers him actually to fall, and that into an extreame depth of misery: Now consider mans fall in it selfe cannot be a meane of glorifying grace, but rather obscures all the glory of God; how shall the Lord attaine his end then hereby? truly if the Lord let men see and feele their fall and misery by it; now grace offered will be accepted and glorified. And therefore the Lord sends the law to reveale sin, and make it exceeding sinfull; and death for sin; that this end might be attained. *Gal.* 3. 22. And therefore feeling of sin, and death and misery being the meanes, must precede the other as the end; and therefore as grace may be seen by conviction of misery, so the sweetnesse of it only can be felt, by feeling misery in this worke of compunction.

Quest. But you will say, What is this compunction,

on, and wherein doth it consist?

Answ. This is the third particular to be opened; in generall it is, whereby the soule is affected with sin, and made sensible of sin; but more particularly, compunction is nothing else but the pricking of the heart, or the wounding of the soule with such feare and sorrow for sin and misery, as severs the soule from sin, and from going on toward its eternall misery: so that it consists in three things.

1. Feare.
2. Sorrow.
3. Separation from sin.

The Lord Jesus, when hee comes to rescue his elect, look as Satan held them in their misery; First, by blinding their eyes from seeing of it; Secondly, by hardening their hearts from feeling of it: So the Lord Jesus having cut asunder the first cord of Satan by conviction, breakes asunder the second by compunction, and causing the soule to feele and be affected with its misery; and as the whole soule is unaffected before he comes, so he makes the whole soule sensible when hee comes, and therefore hee fils the conscience with feare, and the heart with sorrow and mourning, so as now the will of sinne is broken, which was hardened before these feares and sorrowes seised upon it. Let me open these particularly, that you may taste and try the

truth of what now I deliver.

1. I say the Lord Christ in this work of compunction lets into the heart of a secure sinner a marvellous fear and terrour of the direfull displeasure of God, of death, and hell, the punishment of sin: Oh beloved, look upon most men at this day, this is the great misery lying upon them, they doe not feare the wrath to come, they feare not death nor damning, even then when they heare and know it is their portion; but *their hearts are set to sin, Eccles.* 8. 11.

The Lord Christ therefore lets in this feare, that look as the Lord when hee came to conquer the Canaanites, *Exod.* 23. 27, 28. *He sent his hornets before him*, which were certaine feares, which made their hearts faint in the day of battell, and by this subdued them; so the Lord Christ when hee comes to conquer a poore sinner that hath long resisted him, and would goe on to his owne perdition, lets in these feares, that the soule shrinkes in with the thoughts of its woefull estate, and cryes out secretly, Lord what will become of me if I dye in this condition? *Paul* trembles astonished at his misery and wickednesse, and now he begins to cry out; the Jaylour was very cruell against *Paul*, but when the Lord Jesus comes to rescue him from this condition, you shall see him trembling. The Lord had let in that

Acts 9. 6.

Acts 16.

feare,

feare, that now he is content to doe any thing to be ſaved from the danger he ſaw he was now in; when a man ſees danger and great danger neare and imminent, now man naturally feares it: before Chriſt come, the ſoule may ſee its miſery, but it apprehends it farre off, and hoping to eſcape it, and hence doth not feare it; but when the Lord Jeſus comes, hee preſents a mans danger, death, wrath, and eternity neare unto him, and hence hath no hope to eſcape it, as now he is, and therefore doth feare; and ſeeing the miſery exceeding great, he hath an exceeding great (though oft times deep) feare of it; as men neare death and apprehending it ſo, begin then to be troubled, and cry out when it is too late. The Lord Jeſus deales more mercifully with the elect, and brings death and eternity neare them before they draw neare to it; whiles it is called to day: the poore Jaylor began to think of killing himſelfe when feares were upon him, and ſo many under this ſtroke of Chriſt, have the ſame thoughts, becauſe they ſee no hope; but this meaſure is not in all, this work is in all, *Put them in feare oh Lord that they may know they be but men*; before this feare comes, men are above God, and think they can ſtand it out againſt him; the Lord therefore lets in this feare to make them know they bee but men, and that as

Pſal. 10. 5.

Acts 16.

Pſal. 9. 20.

proud, and ſtout, & great as they are, yet that they are not above God, and that it is in vain to kick againſt the pricks, and goe on as they have done; for if they doe, he will not endure it long. *The ſpirit of Bondage makes* makes men *feare*, before *the ſpirit of Adoption* comes; theſe feares therefore are ſuch, as the regenerate after they have received the ſpirit of Adoption never have; and therefore they are ſuch as purſue the ſoule with ſome threatning of the word, pronouncing death and perdition to him in that eſtate: *Ex. gr. He that beleeves not is condemned already*, thus the word ſpeakes to conſcience, *Iohn* 3. 17. Thou beleevest not ſaith a mans owne conſcience, the Spirit witneſſing with it, therefore thou art condemned ſaith conſcience; now the ſpirit of Bondage, is the teſtimony of Gods Spirit witneſſing to both the premiſſes and concluſion: now this Spirit no regenerate man indeed ever hath after this time, but the feares he hath ariſe from another principle of corruption of conſcience, and malice of Satan through the preſent deſertion of the Spirit leaving him; not from any poſitive witneſſe of the Spirit of any ſuch untruth, which yet is truth, while the ſoule is under this ſtroake and not regenerate: marke therefore diligently that this feare is the worke of the Spirit of the Lord Jeſus, and hence it followes,

Rom. 8. 15.

1. That

1. That theſe Fears are not meerly naturall (as thoſe *Rom.*2. 15.) ariſing from naturall conſcience only, which only accuſe of ſinne, but never affect; but they are ſupernaturall, they are arrowes ſhot into the conſcience by the arme of the Spirit; ſo dreadfull that no word nor meditation of death and eternity can beget ſuch feares, but creates them.

2. Hence it followes, that they are cleare feares, (for the Spirits work is ever cleare before he leaves it, *Eph.*5. 13.) they are not blind confuſed feares, and ſuſpitious and ſad conjectures, whereby many a man is afraid and much afraid and affrighted like men in a dreame, that thinke they are in hell, yet cannot tell what that evill is which they feare; but they are cleare feares whereby they diſtinctly know and ſee that they are miſerable, and what that miſery is.

3. Hence it followes that they are ſtrong feares, becauſe the almighty hand of the Spirit ſets them on, and ſhakes the ſoule; they are not weak feares which a man can ſhake off, or cure by weake hopes, ſleep or buſineſſe, &c. like ſome winds that ſhake the tree, but never blow it downe: but theſe feares caſt down the talleſt Cedar, and appall the heart, and coole the courage and boldneſſe of the moſt impenitent and audacious ſinner. The Spirit preſenting the greateſt

evill in eternall ſeparation from God: hence no evill in this world is ſo dreadfull as this, I had better never been borne then to beare it (ſaith the ſoule) and hence caſts off all other thoughts, and cannot be quiet; and hence it is that theſe feares force a man to fly and ſeek out for a better condition. A man like *Lot* lingers in his ſinne, but theſe feares like the Angell, drive him violently out, the Lord ſaying to him, Away for thy life, leſt thou periſh with the world, for thy ſins are come up to heaven, thou maiſt dye before one day be at an end, and then what will become of thee? Ah thou ſinfull wretched man! may not the Lord juſtly doe it? are not thy ſins grown ſo great and many, that they are an intollerable burden for the ſoule of God to beare any longer? and hence you ſhall obſerve, if the ſoul after ſad fears grows bold & careleſſe againe, the Spirit purſues it with more cauſe of feare, and now the ſoule cries out, Did the Lord ever elect thee? Chriſt ſhed his blood to ſave his people *from* their ſins, thou liveſt yet *in* thy ſins, did hee ever ſhed his blood for thee? thou haſt ſinned againſt conſcience, after thou haſt been inlightned and fallen back againe, haſt not thou therefore committed the impardonable ſin? thou haſt had many a faire ſeaſon of ſeeking God, but haſt dallyed and dreamt away thy time; is not the day of grace therefore now paſt?

Amos 3.8.

it

it is true, the Lord is yet patient and bountifull, and lets thee live on common mercy, but is not all this to aggravate thy condemnation againſt that great and terrible day of the Lord which is at hand? are there not better men in hell then thou art that never committed the like ſin? thus the Spirit purſues with ſtrong feares, till proud man falls down to the duſt before God. The ſoule is now under feares, not above them; and therefore cannot come out of theſe chaines by the moſt comfortable doctrine it heares, nor particular application of it by the moſt mercifull Miniſters in the world, untill the Lord ſay, as *Law.* 3. 57. *feare not:* the Lord onely can aſſwage theſe ſtrong winds, and raging waters, in which there is no other cry heard of this ſoule toſſed thus with tempeſts, but Oh I periſh I only the Lord making way for the ſpirit of Adoption by theſe in his elect; drives them out to ſeek if there be any hope, and ſo they are not properly deſperate feares; yet as I ſay, ſtrong feares, not alike extenſively, yet alike intenſively ſtrong in all; a ſmall evill when tidings is brought of it doth not feare, but if the evill be apprehended great and neare too, the very ſuſpition of it makes the heart tremble; when a houſe is on fire, or a mighty Army entred the land and neare the city, children that know not the greatneſſe

of the evill feare them not; but men that know the danger are full of feare. The wrath of the Lord that fire those armies of everlasting woes, are great evils, the blind world may not much feare them, but all the elect whose minds are convinced to see the greatnesse of them, cannot but feare, and that with strong and constant feares; nor is it cowardize, but duty to feare these *everlasting burnings*. And hence the soule in this case wonders at the security of the world, dreads the terrours of the Lord that are neare them, and usually seeks to awaken all its poore friends. I once thought my self well, and was quiet as you bee, but the Lord hath let me see my woe, which I cannot but feare; oh look you to it.

Luk. 23. 40.

Thus the Lord works this feare in some in a greater, in others in a lesser measure. Oh consider whether the Lord hath thus affected your hearts with feare; oh secure times what will God doe with us! many of you having heard the voyce of the lyon roaring, and yet you tremble not. The Lord hath foretold you of death and eternall woe for the least sin, doe you beleeve it, and yet feare it not? how art thou then forsaken of God? Many of you that like old Mariners can laugh at all foule weather, and like Weather-cocks set your faces against all winds; and if you be damned at last you cannot help it, you must

muſt beare it as well as you can, and you hope to doe it as well as others ſhall doe; Oh! how far are ſuch from the Kingdome of God, the Lord not yet working nor pricking thy heart ſo much as with feare?

2. Sorrow and mourning for ſinne is the ſecond thing wherein Compunction conſiſts. And look as Feare plucks the ſoule from ſecurity in ſeeing no evill to come; ſo Sorrow takes off the preſent pleaſure and delight in ſinne, in a greater meaſure then Fear doth. The Lord therefore having ſmitten the ſoule, or ſhot the arrowes of feare into the ſoule; it therefore growes exceeding ſad and heavy, thinking within it ſelfe, What good doe wife or children, houſe or lands, peace and friends, health and reſt doe me? in the meane time, condemned to dye, and that eternally; it may be reprobated never to ſee Gods face more: the guilt and power of ſin in heart and life lying ſtill upon me? And hereupon the ſoule mournes in the day, and in the night, deſires to goe alone and weep; and there confeſſeth its vileneſſe before God, all the dayes of vanity, and ſins of ignorance, thinking, Oh what have I done! and ſeeks for mercy, but not one ſmile, nothing but clouds of anger appeare; and then thinks, if this anger the fruit of my ſinne be ſo great, oh what are my ſins the cauſes hereof! VVhen the Angel had ſet out the ſin of the

2.

Judg. 2. 1.

the Iſraelites in making a league with the Canaanites, and told them that they ſhould be *thornes in their ſides*, they *ſate downe, ver. 4. and lift up their voice, and wept:* ſo tis with a contrite ſinner. Note narrowly that eminent place of Scripture, *Eſay* 61.3. the Lord Chriſt is ſent *to appoint beauty for aſhes, and the oyle of joy for the ſpirit of heavineſſe to them that mourne.* Out of which, note theſe foure things for the explication of this ſorrow or mourning.

First, It is ſuch a mourning as is precedent unto ſpirituall joy. And hence it is not ſaid, I will give the ſpirit of gladneſſe to beget mourning, (though the Lord doth ſo after converſion) but this goes in order before that. *Ephraim*-like, who ſeeing what an *unruly beaſt* he had been, *unaccuſtomed to Gods yoke, ſmites upon his thigh*, and *bemoans* himſelfe. It is Gods method (after Gods people have ſinned) to ſad their hearts, and then to turne mourning into joy; much more at firſt beginning of Gods work upon the ſoule, they ſhall firſt mourne, and lament, and ſmite upon the thigh; If God wounds the ſoule for ſin, it ſhall ſmart, and bleed too, before God will heale.

Jer. 31.18

Hoſ. 6.1,2.

Secondly, It is a great mourning, becauſe it is called *a ſpirit of mourning*; As *a ſpirit of ſlumber* is a deep ſlumber. When the poore Jewes ſhall be converted, their great ſin

ſin ſhall then be preſented before them of curſing and crucifying the Lord of life; as it was to thoſe *Acts* 2. 36. And by reaſon of this, there ſhall be *a great mourning*, that they ſhall deſire to goe alone in ſecret *every one apart*, and take their fill of mourning, before the Lord *open the fountaine of grace*. It is not a ſummer cloud, or an April ſhowre, that is ſoone ſpent, but a great mourning. For, Zach. 12. 11. Cap 13. 1.

1. Before this ſpirit of ſorrow come, a mans heart takes great delight in his ſinne, tis his God, his life, and ſweeter then Chriſt, and all the joyes of heaven; and therefore there muſt be great ſorrow, ſin muſt be made exceeding bitter. A man that is very hungry and thirſty after his luſt, muſt finde ſuch meat and drink exceeding bitter, elſe he will feed on it. *Solomon* took great content in women, but what ſaith he when the Lord humbled him? *I finda woman more bitter then death.* Heare this you harlots, and you that live in your wanton luſts, the Lord will make your ſweet morſels more bitter then death to you, if the Lord ſaves you. Eccleſ. 7. 26.

2. Becauſe the greateſt evils are the objects of this ſorrow, *viz.* Sin and death. It is true, a man may mourne for ſmaller evils ſooner; but when the Spirit ſets on the greateſt evils, then they ſad much more. *Mine iniquities are too heavy to beare:* Why ſo? Many Pſal. 38. 1, 2.

Many a man can beare them without ſinking. True, but in the Elect the Spirit ſets on, loads the ſoule herewith. *A wounded ſpirit who can beare?* Becauſe the greateſt evils lye upon the moſt tender part of a tender ſoule, preſſed down by the omnipotent hand of Chriſts Spirit. For now the multitude of ſins more then *the haires on the head* come now to mind; as alſo the long continuance in them, cradle ſins. No ſooner, ſaith the ſoule, did I begin to live, but I began to ſin. Obſtinacy alſo in them lyes very heavy; I have had warnings, checks, reſolutions againſt them, and yet have gone on. The power of ſinne alſo ſads it; that as it is ſaid, *Prov.* 21. 9. *When the wicked reigne, the people mourne*; ſo doth the ſoule when it feeles ſin reigne. I cannot ſubdue it, nay the Lord will not, that I feare the Lord hath left me over to it. The increaſe of ſin it feeles, makes it mourne alſo; I grow worſe and worſe, ſaith the ſoul; the leake comes in faſter then he can caſt it out; the greatneſſe of ſinne makes it mourn. Was there ever ſuch a ſinner as I? And laſtly, the ſenſe of condemnation for ſin lyes upon him; this is the fruit of your evill wayes, ſaith the Spirit. The ſoule doth not let ſinne paſſe by it now as water downe the mill, but being ſtopt by conviction and feare of the evill of it, it ſwells very high, and fills the heart full of griefe and ſorrow, that many

Prov. 18. 14.

Pſal. 32. 2, 3.

Pſal. 40. 12.

Jer. 31. 19.

Dan. 9. 12.

Jer. 3. ult.

times

times it is overwhelmed therewith.

3. Becauſe Chriſt will not be very ſweet, unleſſe this mourning under miſery be very great; the healing of a cut finger is ſweet, but of a mortall wound is exceeding ſweet; a little ſorrow will make Chriſt ſweet, but great ſorrow under ſenſe of deadly wounds is exceeding ſweet; and without this Chriſt hath not his honour due to him, if he be not onely ſweet, but alſo exceeding ſweet and precious. Matth. 10. 37.

4. Becauſe it is ſuch a ſorrow, as nothing but that that hath wounded the ſoule can heale it. Let men have the greateſt outward troubles, outward things can cure them; or elſe they will weare away. As if a man be ſick, or in debt, phyſick and money can cure theſe; but this wound, neither can, or ever ſhall be healed but by the hand that wounded it. Hoſ. 6. 1, 2. And hence a man can take no comfort in meat, drink, ſleep, friends, mirth, nor paſtime, while this wound, this ſorrow laſts; for if any thing elſe can heal it, it is not the right wound, or ſorrow the Lord breeds in his elect. An adulterous heart indeed may be quieted with other lovers, *Cain* can build away his ſorrow. Nay, Ile ſay more, this wounded ſoule cannot comfort it ſelfe by any promiſes, till the Lord come. *David* had a promiſe of pardon from *Nathan*, yet he cryes out to the Lord *to make him heare* Pſal. 51. 8.

the

the voyce of joy and gladneſſe, that his broken bones might rejoyce. Did not the Lord make him heare the voyce of joy by *Nathan?* Yes, outwardly, but the Lord that had broke his bones, muſt make him heare inwardly. Nay, when the Lord comes himſelfe to comfort, much adoe the Lord hath to make him heare it; as the Iſraelites, that *hearkned not to Moſes voice, becauſe of their hard bondage,* that unleſſe the Lord did invincibly comfort, it would lye bleeding to death, and never live. It muſt needs therefore be great ſorrow, which all the world, men nor Angels can remove.

5. You may be confirmed in this, if laſtly you conſider the many wayes the Lord takes to beget great mourning, if the ſoule will not be ſorrowfull: as, ſometimes great afflictions; *Manaſſeh* muſt be taken in the buſhes, and caſt into chaines. Sometimes ſtrange temptations, helliſh blaſphemies, Is there a God? Are the Scriptures his Word? Why ſhould the Lord be ſo cruell as to reprobate any of his creatures, to torment it ſo long? &c. Sometimes long eclipſing of the light of Gods countenance; no prayers anſwered, but daily bills of indictment; And ſometimes it thinks it heares and feeles a ſecret teſtimony from God, that he never had thought of peace toward it, and that his purpoſe is immutable. Sometimes it queſtions,

2 Chron. 53.11,12.

Lam.3.44

Can

Can God forgive ſinnes ſo great? Can it ſtand with his honour to put up ſo much wrong? Sometimes it feels its heart ſo extreamly hard and dedolent, that it thinks the Lord hath ſealed it up under this plague till the judgement of the great day. And ſometimes the Lord makes melancholy a good ſervant to him to further this work of ſorrow. But thus the Lord rebukes many a hard hearted ſinner, that will not beare the yoke, nor feele the load; and now the Lord turnes the beauty of the proudeſt into aſhes, and withers the glory of all fleſh. Nay ſometimes you ſhall obſerve the Lord though he comes not out as a *Lyon* to rend, yet as a *moth* he frets out by ſecret pinings and languiſhings, the ſenſeleſſe ſecurity of man, that he ſhall mourne to purpoſe before he leave him. Pſal. 39. 10, 11.

I doe not meane by this, as if all men had the like meaſure of ſorrow; but a great ſorrow it is in all. Every child is delivered by ſome throwes; thoſe that ſtick long in the birth may feele them longer and very many. Nor yet doe I preſſe a neceſſity of teares, or violent and tumultuous complaints; the deepeſt ſorrowes run with leaſt noyſe. If a man can have teares for outward loſſes, and none for ſins, tis very ſuſpitious whether he was ever truly ſorrowfull for ſinne; Otherwiſe as the greateſt joyes are not alway expreſt in laughter,

laughter, so the greatest sorrowes are not alway expreſt in ſhedding of teares; what the meaſure of this great ſorrow is, we ſhall heare hereafter.

Thirdly, it is a conſtant mourning, for ſo it is here called, *a ſpirit of heavineſſe*; as that woman that had a ſpirit of infirmity, and was bowed downe many yeares: *Hannah* conſtantly troubled, is called *a woman of a ſorrowfull ſpirit*, 1 *Sam.* 1. 12. 15. As *the ſpirit of pride and whoredome*, *Hoſ.* 4. 12. is a conſtant frame, where though the acts be ſometime ſuſpended, yet the ſpirit remains; ſo *a ſpirit of mourning*, is ſuch ſorrow, as though the acts of mourning be ſometime hindred, yet the ſpirit and ſpring remaines; Hypocrites wil mourn under ſin and miſery, but what is it? it is *the hanging down the head like a bull-ruſh* in bad weather for a day. Oh how many have pangs and gripes of ſorrow, and can quickly eaſe themſelves again! theſe mourners come to nothing in the concluſion; I grant the ſorrow and ſadneſſe of ſpirit may be interrupted, but it returnes againe, and never leaves the ſoule untill the Lord look downe from heaven, *Lam.* 3. 48, 49, 50. The cauſe continues, guilt and ſtrength of ſinne; and therefore this effect continues.

Eſay. 5. 8. 5.

Fourthly, it is ſuch a ſorrow as makes way for gladneſſe, for ſo it is here ſaid, *the Lord gives beauty for* theſe *aſhes*, and hence it

it is no desperate hellish sorrow, but usually mixt with sense of some mercy, at least common, and some hope; not that which apprehends the object of hope particularly (which is done in vocation) but that the Lord may find out some way of saving it, *Ionah* 3. 9. *Acts* 2. 37. which hope with sense of mercy waiting so long, preserving from hell and death so oft, &c. doth not harden the heart, (as in reprobates) but serve to break the more, and to lode it with greater sorrow; thus the Lord works this sorrow in all his elect, I know it is in a greater measure, and from some other grounds after the soule is in Christ; but this sorrow there is for substance, mentioned for the reasons given; if Christ hate you you shall mourne, but never till it be too late; if he love you, you must mourne now; how great and many are many of your sinnes, how neare is your doome, the Lord only knows how fearful your condemnation will be, you have oft heard, but yet how few of your hearts are sad and very heavie for these things? sin is your pleasure, not your sorrow; you fly from sorrow as from a temptation of Satan who comes to trouble you, and to lead you to despaire: *Davids eyes ran down with rivers of waters, because others brake Gods law*, and *Ieremy* wisht *he had a cottage in the wildernesse to mourne in*, and yet you doe not, you cannot

powre out one drop, nor yet wish you had hearts to lament your owne sinnes: but oh know it, that when the Lord Christ comes, hee will sad thy soule when hee comes to search thy old sores by the spirit of conviction, he will make them smart and bleed abundantly, by the spirit of compunction.

3. 3. Separation from sin is the third thing wherein compunction consists, such a feare and sorrow for sin under a sinfull estate, as separates the soule from sin, is true compunction; without which the Lord Christ cannot be had: the soule is cut and wounded with sin by feare and sorrow, but it is cut off by this stroake of the Spirit, not from the being, but from the growing power of sin; from the wil to sin, not from al sin in the wil which is mortified by a Spirit of holines, after the soule is implanted into Christ; for compunction, contrition, brokennesse of heart for sin (call it what you will) is opposite to hardnesse of heart which is in every sinner whiles Christ leaves him; now in hardnesse (as in a stone) there is, First insensiblenesse, Secondly, a close cleaving of all the parts together, whereby it comes to passe that hard things make resistance of what is cast against them: So in compunction there is not only sensiblenesse of the evill of sin and death, by feare and sorrow, but such as makes a separation of that close union between

tween ſin and the ſoule: and hence it is that the Lord abhorres all faſtings, humiliations, prayers, teares, unleſſe they be of this ſtamp, and are accompanied with this effect. The Lord flings the dung of their *faſtings and ſorrowes* in their faces, becauſe they did not *breake the bonds of wickedneſſe*; to mourne for ſin and miſery, and yet to be in thy ſinne, is the work of juſtice on the damned in hell, and all the Devills at this day, that are pincht with their black chains not looſened from them; and not the work of the grace of Chriſt in the day of his power: *Hee that confeſſeth his ſins ſhall have mercy*; that is true, but remember the meaning of that confeſſion in the next words, *and forſaketh*, he ſhall find mercy. What is the end of the mother in laying worme-wood and gall upon her breſt, but that the child by taſting the bitterneſſe of it might be weaned and have his ſtomack and will turned from it? what is the end of fear & ſorrow, but by this to turn away the ſoule from ſin? This point is weighty and full of difficulty, of great uſe, and worthy of deep meditation. For as the firſt wound and ſtroake of the Spirit is, ſo it is in all other after-works of it, both of faith and holineſſe in the ſoule; if this be right, faith is right, holineſſe is right; if this be imperfect, or naught, all is according to it afterward: the greateſt difficulty lies here to

Eſay. 58. 5.

Prov. 28. 13.

Jb 33. 15, 16, 17.

know what measure of separation from sin the Spirit makes here, for after wee are in Christ, then sinne is mortified; how then is there any separation of the heart from it, before it doth fully beleeve; or what measure is there necessary? here therefore I shall answer to the fourth and last particular. *viz.*

4. Fourthly, what is that measure of compunction the Lord workes in all the elect?

Answ. So much compunction or sense of sinne is necessary as attaines the end of it: now what is the end of it? no other but that the soule being humbled might goe to Christ (by faith) to take away his sin; the *finis proximus* or next end of compunction is humiliation, that the soul may be so severed from sin, as to renounce it selfe for it; the *finis remotus*, or last end is, that being thus humbled, it might goe unto Christ to take away sinne: for beloved, the condemnation of the world lies not so much in being sinfull under guilt and power of sin, as in being unwilling the Lord Jesus should take it away: this I say is the greatest hinderance of salvation, *Iohn* 3. 19. *Iohn* 5. 40. *Oh Ierusalem wilt thou not be made cleane? Ier.* 13. 27. that was their great evill, they were not only *polluted*, but they *would not be made cleane*: the Lord Jesus therefore rolls away this stone from the Sepulchre, beats down this mountaine; and because it must first beleeve in Christ before it

it can receive Grace from Christ, it must come to Christ to take away sinne, before the Lord will doe it. Hence, so much loosening from sinne as makes the soule thus to come, is necessary. So much feare and sorrow as loosens from sinne, and so much loosening from sinne as makes the soule willing, or at least not unwilling that the Lord JESUS should take it away, is necessary: For who ever comes to Christ, or is not unwilling Christ should come to him to take away all his sinne, hath (what ever he thinks) some antecedent loosning and separation from sin.

Oh saith a poore sinner, when the Lord hath struck his heart, and he feeles guilt, and terrour, and mighty strength of corruption, If the Lord Jesus would take away these evils from me, though I cannot, means cannot; that will be exceeding rich mercy. The Lord doth not wound the heart to this end, that the soule should first heale it selfe, before it come to the Physitian, but that it might seek out, or feeling its need, be willing and desirous of a Physitian, the Lord Jesus, to come and heale it. It is the great fault of many Christians, either their wounds and sorrowes are so little, they desire not to be healed; or if they doe, they labour to heal themselves first, before they come to the Physitian for it; they will first make themselves holy, and put on their jewels, and then be-

leeve in Christ. And hence are those many complaints, What have I to do with Christ? Why should he have to doe with me that have such an unholy, vile, hard, blind, and most wicked heart? If I were more humbled, and more holy, then I would goe to him, and think he would come to me. Oh for the Lords sake, dishonour not the grace of Christ. It is true, thou canst not come to Christ, till thou art loaden, and humbled, and separated from thy sinne. Thou canst not be ingrafted into this Olive, unlesse thou beest cut, and cut off too from thy old root. Yet remember for ever, that no more sorrow for sinne, no more separation from sinne is necessary to thy closing with Christ, then so much as makes thee willing, or rather not unwilling that the Lord should take it away. And know it, if thou seekest for a greater measure of humiliation antecedent to thy closing with Christ then this, thou shewest the more pride therein, who wilt rather goe in to thy selfe to make thy selfe holy and humble, that thou mightest be worthy of Christ, then goe out of thy selfe, unto the Lord Jesus, to take thy sin away. In a word, who thinkest Christ cannot love thee, untill thou makest thy selfe faire, and when thou thinkest thy selfe so (which is pride) wilt then think otherwise of Christ. The Lord therefore when he teacheth his people how

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to returne unto him after grievous sinnes, directs them to this course, not to goe about the bush to remove their iniquities themselves, or to stay and live securely in their sins, untill the Lord did it himselfe; but bids them come to him, and say, *Take away (Lord) all iniquities, Hos.* 14. 1, 2, 3. You shall see *Ephraim bemoaning himselfe, Ier.* 31. 18. But how? Doth he say he feeles his sinnes now all removed? No, but he desires the Lord *to turne him*, and then (saith he) *I shall be turned.*

As if he should say, Lord, I shall never turne from this stubborne vile heart, nor so much as turne to thee, to take it away, unlesse thou dost turne me, and then I shall be turned to purpose. What saith the penitent Church? *Come*, say they, *let us goe unto the Lord.* They might object, and say, Alas, the Lord is our enemy, and wounds us, and hath broken us to pieces, we are not yet healed, but lye dead as well as wounded; shall such dead spirits live? Mark what followes, True indeed, *He hath wounded us*, let us therefore goe to him, that he may *heale* us, and *after two dayes he will revive us.* The Lord requires no more of us then thus to come to him. Indeed after a Christian is in Christ, labour for more and more sense of sinne, that may drive you nearer and nearer unto Christ. Yet know before you come to him, the Lord

Hos 6. 1.

requires no more then this; and as he requires no more then this, so tis his owne Spirit (not our abilities) that must also work this; and thus much he will work, and doth require of all whom he purposeth to save. If thou wilt not come to Christ to take away thy sinnes, thou shalt undoubtedly perish in them. If the Lord work that sorrow, so as to be willing the Lord should take them away, thou shalt be undoubtedly saved from them.

Joh. 5. 40.

If you would know what measure of willingnesse to have Christ take away sinne is required; You shall heare when we come to open the fourth particular in the doctrine of Faith.

Quest. If you further aske, How the Spirit works this loosening from sinne in the work of compunction?

Answ. I answer, the Spirit of Christ works this by a double act,

1. Morall. 2. Physicall.

As in the conversion of the soule by faith unto God, the Spirit is not onely a morall agent perswading, but also a supernaturall agent physically working the heart to beleeve, by a divine and immediate act; so in the aversion of the soule from sinne, the Spirit doth affect the heart with feare and sorrow morally, but this can never take away sinne, as we see in *Judas* and *Cain*, deeply affected

fected and afflicted in ſpirit, and yet in their ſinne. And therefore the Spirit puts forth its owne hand phyſically or immediately, and his owne arme brings ſalvation to us, by a further ſecret immediate ſtroke, turning the iron neck, cutting the iron ſinews of ſin, and ſo makes this diſunion or ſeparation. You think it eaſie to be willing that Chriſt ſhould come and take away all your ſinnes; I tell you, the omnipotent arme of the Lord that inſtructed *Ieremy* in a ſmaller matter, Jer. 8. 11. can onely inſtruct you here; both theſe acts ever goe together according to the meaſure mentioned; the latter cannot be without the firſt, the firſt is in vaine without the latter.

But what evill in ſinne doth the Spirit morally affect the heart with, and ſo phyſically turne it from ſinne? *Queſt.*

He affects the ſoule with it as the greateſt evill; by *ſinne* I meane not as conſidered without *death*, (for at this time the ſoule is not ſo ſpirituall, as that ſin without conſideration of death and wrath due to it ſhould affect it) but ſinne and death, ſinne armed with wrath, ſinne working death, pricks the heart as the greateſt evill, and ſo lets out that core at the bottome, as may fit the ſoule for healing. For, *Anſw.*

1. If the Spirit make a man feele ſin truly, the ſoule feeles it as it is; it is not the name, and talk of the danger of ſin that troubles it, but

but the Spirit (ever making things reall) loads the ſoule with it indeed, and as it is; now it is the greateſt evill, and therefore ſo it feeles ſin. Beleeve it, you never felt ſin indeed as it is, if you have not felt it thus.

2. Elſe no man will prize Chriſt as the greateſt good, without which no man ſhall have him.

Mat. 10. 37

3. Elſe a man will live and continue in ſinne. If ſinne had been a greater evill to *Pilate* then the loſſe of *Cæſars* friendſhip, hee would never have crucified Chriſt. If ſinne had been a greater evill to *Iehu* then the loſſe of his Kingdome, he had never kept up the two calves. If ſinne were a greater evill then poverty, ſhame, griefe in this world, many a Profeſſor would never loſe Chriſt and a good conſcience too, for a little gaine, profit or honour. Beloved, the great curſe and wrath of the Lord upon all men in the world almoſt is this, that the greateſt evils ſhould be leaſt of all felt; and the ſmalleſt evils moſt of all complained of. What is death that onely ſeparates thy ſoule from thy body, to ſin that ſeparates God bleſſed for ever from thy ſoule? and therefore the Lord Jeſus will remove this curſe from thoſe he ſaves.

Acts 3. 26.

Queſt. But you will ſay, What is that evill the ſoule ſees at this time in ſinne, that thus affects the heart with it, as the greateſt evill?

evill? This is the laſt difficulty here.

Anſw. There is a three-fold evill eſpecially ſeen in ſinne:

1. The evill of torment and anguiſh.
2. The evill of wrong and injury to God.
3. The evill of ſeparation of the ſoule from God.

The firſt may affect Reprobates, as *Saul* and *Judas*, who were ſore diſtreſſed when they felt the anguiſh of conſcience by ſin.

The ſecond is onely in thoſe that are actually juſtified, called and ſanctified, who lament ſinne as it is againſt God, and a God reconciled to them, and as it is againſt the life of God begun in them: and hence they cry out of it as *a body of death.*

The third the elect feele at this firſt ſtroke and wound which the Spirit gives them; the anguiſh of ſinne indeed lyes ſore upon them, but *this much more. Chriſt is come to ſeek that which is loſt.* Luk. 15. 7. The ſheep is loſt, when Firſt it is ſeparated and gone from the owner; Secondly, when it knowes not how to returne againe, unleſſe the Shepherd find it and carry it home: ſo that ſoule is properly and truly loſt, that feeles it ſelfe ſeparated and gone from God, knowing not how to returne to him again, unleſſe the Lord come and take it upon his ſhoulders, and carry it in his armes; this lyes heavy upon it, *viz.* that it is gone from God, and wholly ſepa- Eſay 33. 6.

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rated from all union to him, and communion with him. You may obſerve, *Iohn* 16.9. that *the Spirit convinces of ſinne, how? becauſe they beleeve not in me.* i. Becauſe they ſhall ſee and feele themſelves quite ſeparated from me, they ſhall heare of my glory and riches of mercy, and that happineſſe which all that have me, ſhall and doe enjoy, but they ſhal mourne that they have no part nor portion in theſe things, they ſhall mourne that they live without me, and that they have lived ſo long without me.

I confeſſe many other conſiderations of the evill of ſin come now in, but this is the maine channell where all the other rivelets empty themſelves. And hence it is that the ſoule under this ſtroke is in a ſtate of ſeeking onely, yet finds nothing; it ſeeks God and Chriſt, and therefore feeles a want, a loſſe of both by ſinne; for the end of all the feares, terrours, ſorrowes, &c. upon the elect, is to bring them back againe to God, and into fellowſhip with God, the onely bleſſedneſſe of man. Now if the ſoule ordained and made for this end ſhould not feele its preſent ſeparation from God by ſinne, and the bitternes of the evil of it; it would never ſeek to return again to him as to his greateſt good, nor deſire ever to come into his boſome againe; for look as ſinne wounds the ſoule, ſo the ſoule ſeeks for healing of it; if onely the torment

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of sinne wound, ease of conscience from that anguish will heale it: So if separation from God wound the heart, onely union and communion with God will heale it, and comfort it againe. The Lord Christ therefore having laid his hand upon the soule to bring it back to himselfe first, and so to the Father, being designed to gather in all the out-casts of Israel, those he ever makes to feele themselves out-casts, as cast away out of Gods blessed sight and presence, that so they may desire at last to come home againe: Reprobates not made for this end, have not this sense of sin, the means of their return. And hence it is that the soules of those God saves, are never quiet untill they come to God, and communion with him; but they mourn for their distance from him, and the hiding of his face, untill the Lord shine forth againe: Whereas every one else though much troubled, yet sit down contented with any little odde thing that serves to quiet them for the time, before the Lord return to them, or they enter into their rest, in that ineffable communion with him. Heb 7.25. Esay 56.8.

Let me now make Application of this, before I proceed to open the next particular of Humiliation.

This may shew us the great mistake of two sorts: Use 1.

1. Such as think there is no necessity of any

any ſenſe of miſery before the application of the remedy or their cloſing with Chriſt; becauſe ſay they, where there is ſenſe there is life; (all ſenſe and feeling ariſing from life) and where there is life, there is Chriſt already. And hence it is that they would not have the Law firſt preached in theſe dayes, but the Goſpell; the other is to goe round about the buſh.

I anſwer, that for my owne part this doctrine (of ſeeing and feeling our miſery before the remedy) is ſo univerſally received by all ſolid Divines both at home and abroad, that I meet with; and the contrary opinion ſo croſſe to the holy Scriptures, and generall experience of the Saints, and the preaching of the other ſo abundantly ſealed to be Gods owne way by his rich bleſſings on the labours of his ſervants faithfull to him herein; that were it not for the ſake of ſome weak and miſ-led, I ſhould not dare to queſtion it; the Lord himſelfe ſo expreſly ſpeaking, that *he came not to call the righteous, but* on the contrary onely *to heale the ſick*, who know and feele their ſickneſſe chiefly *by the Law*, *Rom.* 3.20. Doſt thou think therefore, that there is ſpirituall life where ever there is any ſenſe? Then I ſay, the devils and damned in hell have much ſpirituall life, for they feele their miſery with a witneſſe. As for the preaching of the Goſpel before the Law to

ſhew

ſhew our miſery; it is true, that the Goſpel is to be looked at, as the maine end; yet you muſt uſe the means, before you can come to the end, by the preaching of the Law, or miſery in deſpiſing the Goſpell. End & Means have been ever good friends, & you may joyn them well together, you cannot ſever them without danger. I doe obſerve that the Apoſtles ever uſed this method: *Paul* firſt proves *Iewes and Gentiles to be under ſinne*, in almoſt the three firſt Chapters of the *Romanes*, before he opens the doctrine of Juſtification by *faith in Chriſt*. I do not obſerve that ever there was ſo cleere and manifeſt opening of Mans miſery, as by Chriſt and his Apoſtles, who brought in the cleareſt revelations of the Remedy. I doe not read in *Moſes*, or in all the Prophets, ſuch full and plaine expreſſions of our miſery as in the New Teſtament: *The worme that never dyes*; *The fire that never goes out*; *The wrath to come*, &c. and therefore aſſuredly they thought this no back-doore, but faith the doore to Chriſt, and this the way to faith. To ſay that a man muſt firſt have Chriſt and life, before he feele any ſpirituall miſery, is to ſay that a Chriſtian muſt firſt be healed, that he may be ſick; cured, that he may be wounded; receive the ſpirit of adoption, before he receive, and that he may receive the ſpirit of bondage to feare againe.

If

If Ministers shall preach the remedy before they shew misery, woe to this age, that shall be deprived of those blessings, which the former gloried in, and blessed the Lord for. Mark those men that deny the use of the Law to lead unto Christ, if they doe not fall in time to oppose some maine point of the Gospel. For it is a righteous thing, but a heavy plague, for the Lord to suffer such men to obscure the Gospel, that in their judgements zealously dislike this use of the Law. You must preach the remedy; that is true: but you must also first preach the woe and misery of men, or rather so mix them together, as the hearts of hearers may be deeply affected with both; but first with their misery. It argues a great consumption of the Spirit of grace, when Christians lives are preserved onely by Alchermys and choice Cordials, notions about Christ, nay choyce ones too, or else the old and ordinary food of the countrey will not downe. I tell you, the maine wound of Christians is want of deep humiliations and castings downe; and if you beleeve it not now, it may be, pestilence, sword and famine shall teach you this doctrine, when the Lord shall make these things wound you to the very heart, and put you to your wits end, that were not, that would not in season be wounded at the heart with sin.

Are

Are we troubled with too many wounded conſciences in theſe times, that we are ſo ſolicitous of coyning new principles of peace? what is every man by nature, but a kind of an infinite evill? all theſe ſins that fill earth and hell, are in every one mans heart, for ſinne in man is endleſſe; and canſt not thou endure to be caſt downe? Nothing is ſo vile as Chriſt to a man unhumbled, and can you ſo eaſily prize him, and taſte him, without any caſting downe?

2. Such as think there is a neceſſity of ſenſe of miſery, by the work of the Law, before Chriſt can be received; but they think there is no *ſuch feeling* of miſery, as hath been mentioned; but that it is common to the reprobate as to the elect, and conſequently that in ſenſe of ſinne there is no ſuch ſpeciall worke of the Spirit as ſeparates the ſoule from ſinne before it comes unto Chriſt, but that this is done after the ſoule is in Chriſt by faith, *viz.* in Sanctification, being firſt juſtified by faith.

This is the judgement of many holy and learned; and therefore ſo long as there is no diſagreement in the ſubſtance of this doctrine, it ſhould not trouble us; onely let it be conſidered, whether what is ſaid, is not the truth of Chriſt; and if it be, let us not caſt it aſide. The Jewiſh Rabbins have a ſpeech at this day very frequent in their wri-

tings, *Non est in lege unica literula, à qua non magni suspensi sunt montes:* It is much more true of every truth; and if I much mistake not, much depends upon the right understanding of this point.

That therefore 1. there must be some sense of misery, before the application of the remedy.

2. That this compunction or sense of misery is wrought by the Spirit of Christ, not the power of man to prepare himself thereby for further grace.

3. That these terrours and sorrows in the elect doe virtually differ from those in the reprobate, the one driving the soul to Christ, the other not; these are agreed on all hands. The question only is, Whether there is this farther stroke of severing the soule from sin, conjoyned with the terrours and sorrowes in the elect before their closing with Christ, which is not in the reprobate; or in one word, whether there is not a speciall work of the Spirit, turning (at least in order of nature) the soule from sin, before the soule returns by faith unto Christ. For the affirmative I leave these severall Considerations.

1. *Conf.* Scho. orth. Spec. cap. 30, 31, 32.

That there is *gratia actualis*, or actuall grace, as well as *habitualis*, or habituall grace. Learned *Ferrius* makes a vast difference between them; and therefore to think that there can be no power of sin removed

but

but by habituall or ſanctifying grace, is unſound; for actuall grace may doe it, the Spirit may take away ſinne mediately by habituall grace, and yet it can doe it immediately alſo by an omnipotent act, by that which is called actuall actuating, or moving grace; Chriſt can and muſt firſt bind the ſtrong man, and caſt him out by this working or actuall grace, before he dwells in the houſe of mans heart, by habituall and ſanctifying grace. The Gardners knife may immediately cut off a cyen from a tree, thereby taking away all its power to grow there any more, before it hath a power to bring forth any fruit, which is wrought only by implanting it into another ſtock: New creation (which is at firſt converſion) may well be without habituall graces that are but creatures.

2. *Conſ.* Whether any man ſince the fall is a ſubject immediately capable of ſanctifying or habituall grace; or whether any unregenerate man is in a next diſpoſition to receive ſuch grace; as the ayre is immediately of light, out of which the darkneſſe is expelled by light, and ſo the habits of grace doe expell the habits and power of ſinne, (ſay ſome.) I ſuppoſe the affirmative is moſt falſe, and in neere affinity with ſome groſſe points of Arminianiſme. *Adam*, in his pure naturals, and conſidered meerly as a living ſoule, was ſuch a ſubject; like *a white paper*, fitted im-

mediately to take the impreſſion of *Gods image*; but ſince, by his fall, Sinne is falne like a mighty *blot* upon the ſoule, whereby a man not onely wants grace, as the darke ayre doth light, but alſo *reſiſts grace*, *Iohn* 14.17. Hence this reſiſtance muſt be firſt taken away, before the Lord introduce his image againe. To ſay that a man can of himſelfe diſpoſe himſelfe unto grace, was Pelagianiſme in *Aquinas* his time: yet ſome diſpoſition is neceſſary, ſaith *Ferrius*; not unto actuall grace, or that which is wrought upon a man, *per modum actus*, (as he ſaith) but unto the reception of habituall or ſanctifying grace, it being in the ſoule *per modum formæ*, no forme being introduced but into *materiam diſpoſitam*, i. matter fitted or prepared, or into ſuch a veſſell which is immediately capable of it.

There is in man a double reſiſtance againſt grace.

1. Of a holy frame of grace by originall corruption, which is oppoſite to originall and renewed holineſſe, or to this holy frame.

2. Of the God of grace himſelfe when he comes to work it, *Iob* 21.14. *Ezek.* 24.13.

The firſt is taken away in that which we call the ſpirit of ſanctification, after faith; the ſecond is taken away not onely in the act of it, (as by terrours it may be in reprobates,

Pſal.

Pſal. 66. 2.) but in ſome meaſure in the inward root and diſpoſition of it, (onely in the elect) there being (as hath been ſaid) no more ſeparation from ſinne, at this time required, then ſo much as may make the ſoule come to the Lord to take it away, or at leaſt not unwilling, nor reſiſting the Lord, when he comes to doe it himſelfe.

3. *Conſ.* Whether doth not the work of union unto Chriſt, goe before our communion with Chriſt? I ſuppoſe tis undenyable, that union muſt be before communion; and that union to Chriſt is a work of grace as peculiar to the elect, as communion with him. Now juſtification and ſanctification are two parts of our communion with him, and follow our union, *Rom.* 8. 1. Our union therefore muſt be before theſe, of which there are two parts, or rather two things on our part, neceſſarily required to it: 1. Cutting off from the wild olive tree, the old *Adam*; 2. Implanting into the good olive tree, the ſecond *Adam*. The firſt muſt goe before the ſecond; for where there is perfect reſiſtance, there can be no perfect union. But take a man growing upon his old root of nature, there is nothing but perfect reſiſtance, *Rom.* 8. 7. and therefore that reſiſtance muſt firſt be taken away, before the Lord draw the ſoule to Chriſt, and by faith implant it into Chriſt. In a word, I ſee not how a man can wholly

reſiſt God and Chriſt, and yet be united unto him at the ſame inſtant: and therefore the one (in order of nature at leaſt) goes before the other: and therefore let any man living prove his union to Chriſt, and to his luſt alſo, if he can. You will beleeve in Chriſt, many of you, and yet you will have your whores, and cups, and luſts, and pride, and world too, and oppoſe all the meanes that would have you from theſe alſo. I tell you, you ſhall find one day how miſerably deceived you have been herein. *You cannot ſerve God and Mammon. How can ye beleeve,* ſaith Chriſt, *Iohn* 5. 44. *that ſeek honour one of another?* If you can have Chriſt, and be ambitious too, take him; but how can you beleeve till the Lord hath broken you off from thence?

4. *Conſ.* Whether vocation (as peculiar to the elect as ſanctification) doth not goe before juſtification and glorification, *Rom.* 8. 30. Whether alſo there are not two things in effectuall vocation;

1. Is not Chriſt, that good, the tearme to which the ſoule is firſtly called?

2. Is not ſin and world, that evill, the tearme from which the ſoule is called?

I ſuppoſe tis evident, that the ſoule is effectually called, and therefore actually and firſtly turned from darkneſſe to light, from the power of Satan unto God. Firſt from darkneſſe, then unto light; firſt from the power

power of Satan, then unto God; as is evident by the Apoſtles owne words, *Act.* 26. 18. where he methodically ſets down the wonderfull works of Chriſts grace by his miniſtery: the firſt is *to turne them from darknes to light, and from Satans power unto God*, which are the two parts of vocation, *that they may receive forgiveneſſe of ſinnes* in juſtification, (vocation being a meanes to this end) that they may receive *an inheritance* in glorification *among ſuch as* being juſtified *are ſanctified* alſo *by faith in his name*. The Apoſtle doth not ſay, that he was to returne men to light and unto God, and ſo turn them from darknes, & from the power of Satan, (though this is true in ſome ſenſe) but he was firſt to turne from darkneſſe and Satan, and ſo to returne them unto light, and God in Chriſt. For how is it poſſible to be turned unto Chriſt, and yet then alſo to be turned to ſinne and Satan? Doth it not imply a contradiction, to be turned toward ſinne, (which is ever from Chriſt) and yet to be turned toward Chriſt together? All Divines affirme generally, that in the working of faith, the Lord makes the ſoule *willing* to have Chriſt, *Pſal.* 110. 2, 3. but withall they affirme, that of unwilling he makes willing; and therefore it followes, that the Lord muſt firſt remove that unwillingneſſe, before it can be willing, it being impoſſible to

be both willing and unwilling together.

5. Conſ. Whether the cauſe of all that counterfeit coyne and hypocriſie in this profeſſing age, doth not ariſe from this root, *viz.* not having this wound at firſt, but onely ſome trouble for ſinne without ſeparation from it, ſore throwes without deliverance from ſinne? is not this the death of moſt, if not all wicked men living? how many are there that claſpe about Chriſt, and yet prove enemies to the croſſe of Chriſt; fall from Chriſt ſcandalouſly or ſecretly afterward? what is the reaſon of it? Certainly if the Lord had cut them off from their ſin, they had never falne to everlaſting bondage in ſinne againe; but there the Spirit of God forſook them, the Lord not owing ſo much love to them. Conſider ſeriouſly why the ſtony and thorny-ground-hearers, *Mat.* 13. came to nothing in their growth of ſeeming faith and ſanctification; was the fault in the ſeed? No verily, but onely in the ground; the one was broken, but not deep enough, the other was broken deep, but not through enough, the roots of thorns choked them, the luſts and cares of the world were not deſtroyed firſt, & therefore they deſtroyed that ground.

Jer. 4. 3, 4. I conclude therefore with that of *Jeremy*, *Break up your fallow grounds*, ſeek to the Lord to break them for you, *and ſow not among thornes*, take heed of ſuch brokenneſſe which

which removes not the thornes of ſinfull ſecret ſtubbornneſſe, *leſt the wrath of the Lord break out againſt you, and burne that none can quench it.* Doe not cut off *Iohn Baptiſts head*, you that can be content to *heare him gladly, and doe many things*, but he muſt not touch your *Herodias*, and make a divorce there, but ſuffer him to come *in the ſpirit and power of Eliah*, nay of *Chriſt Ieſus*, to beat downe your mountaines, fill up your vallies, make your crooked rough waies ſmooth, that you may ſee the glory of the Lord Jeſus, without which he ſhall be ever hid from you. Cry you faithfull ſervants of the Lord, that *All fleſh is graſſe, and all the glory of man*, of ſin, of world, *is a withering flower*; that the Lord Jeſus may be revealed ever freſh, and ſweet, and precious, in the eyes of the Saints.

The evidence of this truth in the generall, put bleſſed and learned *Pemble* upon another way; for when he perceived (as himſelfe confeſſeth) that it is the generall doctrine of all Orthodox Divines, *viz.* that actuall faith is never wrought in the ſoule, till beſide the ſupernaturall illumination of the mind, the will be alſo firſt freed in part from its naturall perverſeneſſe, (God making all men of unwilling, willing) hereupon he concludes that this is done by the ſpirit of Sanctification, and one ſupernatural quality of holines uni-

Vind. grat. p. 7, 11, 13

univerſally infuſed in all the powers of the ſoul at once; ſo that the Spirit inſtantly firſt ſanctifies us, & puts life in us; then it acts in ſorrow for, and deteſtation of ſin, and ſo we come actually to beleeve. And becauſe he fore-ſaw the blow, *viz.* that in this way, Chriſtians are ſanctified before they be juſtified; he anſwers, Yes, we are juſtified declaratively after this.

Others (who follow him) anſwer more roundly, *viz.* that we are ſanctified before we are really and actually juſtified, & herein differ from him.

Now when it is objected againſt this, *viz.* that our vocation is that which goes before our juſtification, ſanctification being part of glorification following after, *Rom.* 8. 30. Hereupon ſome others (treading in his ſteps) affirme, that vocation is the ſame with ſanctification, and not comprehended under glorification.

Others perceiving the evill of this errour, *viz.* to place ſanctification before juſtification, good fruits before a good tree, they doe therefore deny any ſaving worke, whether of vocation or ſanctification, before juſtification. And hence on the other extream, they doe place a Chriſtians juſtification, before his faith in vocation, or holineſſe in his ſanctification: ſo that by this laſt opinion a Chriſtian is not *juſtified by faith*, (which was

was *Pauls* phraſe) but rather (as he ſaid wittily and wiſely) *faithed by his juſtification.*

Before I come to cleare the truth in theſe ſpirituall myſteries, let this onely be remembred, *viz.* That Sanctification, which *Pemble* calls our ſpirituall life, may be taken two wayes:

1. Largely.
2. Strictly.

1. Largely, for any awakenings of conſcience, or acts of the Spirit of life, and ſo tis true, we are quickned by theſe acts, and ſo in a large ſenſe ſanctified firſt.

2. Strictly, for thoſe habits of the life of holineſſe which are oppoſite to the body of death in us; and that we are not firſt ſanctified before we are juſtified, in this ſenſe, we ſhall manifeſt by and by. Onely let me begin to ſhew the errour of the laſt opinion firſt, *viz.*

1. That a Chriſtian is not firſt juſtified, before faith, or vocation, may appeare thus.

1. It is profeſſedly croſſe to the whole current of Scripture, which ſaith, *We are juſtified by faith*, and therefore not before faith; and to ſay that the meaning of ſuch phraſes is, that we are juſtifyed *declaratively* by faith, or to our ſenſe and feeling *in foro conſcientiæ*, is a meere device; for our juſtification is oppoſed to the ſtate of unrighteouſneſſe

neſſe & condemnation going before, which condemnation is not onely declarative and in the court of Conſcience, but reall, and in the court of Heaven: For ſo ſaith the Scripture expreſly, *Iohn* 3. 18. *He that beleeveth not, is condemned already:* and verſe 36. *The wrath of God abideth on him:* and *Gal.* 3. 22. *The Scripture* (which is the ſentence in Gods Court) *hath concluded all under ſinne.* Hence a ſecond Argument ariſeth,

2. If a man be juſtified before faith, then an actuall unbeleever is ſubject to no condemnation; but this is expreſly croſſe to the letter of the Text, *He that beleeves not, is condemned already*, *Iohn* 3. 18. *and the wrath of God doth lye upon him.* The ſubjects of non-condemnation are thoſe that be in Chriſt, by faith, *Rom.* 8. 1. not out of Chriſt by unbelief, *Rom.* 11. 20. There is indeed a merited juſtification by Chriſts death, and a virtuall or exemplary juſtification in Chriſts reſurrection, as in our Head and Surety; and both theſe were before not onely our faith, but our very being; but to ſay that we are therefore actually juſtified before faith, becauſe our juſtification was merited before we had faith, gives as juſt a ground of affirming that wee are actually ſanctified whiles we are in the ſtate of nature unſanctified, *Eph.* 2. 1. becauſe our ſanctification was merited by Chriſt before we had any being in him.

We

We muſt indeed be firſt made good trees by faith in Chriſts righteouſneſſe, before we can bring forth any good fruits of holineſſe. God makes us not good trees without being in Chriſt by faith, no more then we are bad trees, in contracting *Adams* guilt without our being firſt in him; God gives us firſt his Sonne (offered in the Goſpel, and received by faith) and then gives us all other things with him; he doth not juſtifie us without giving us his Son; but having firſt given him, gives us this alſo. John 14. 3, 4, 5.

2. That ſanctification doth not goe before juſtification, may appeare thus: 2.

1. If guilt of *Adams* ſinne goe before originall pollution, *Rom.* 5. 12. then imputation of Chriſts righteouſneſſe before renewed ſanctification.

2. To place ſanctification before juſtification, is quite croſſe to the Apoſtles practiſe, (which is our patterne) who firſt ſought *to be found in Chriſt, Phil.* 3. 9. (in the work of union) *not having his owne righteouſneſſe* in the work of juſtification (which in order followes that) *that he may* then *know him in the power of his death and reſurrection* in ſanctification (here comes in ſanctification) *if by any meanes he might attain to the reſurrection of the dead* in glorification, (the laſt of all.)

3. This is quite croſſe to the Apoſtles doctrine,

doctrine which makes justification the cause of sanctification, and therefore must needs goe before it, *Rom.* 5. as sin goes before spirituall and eternall death, so righteousnesse goes before spirituall life in sanctification, and eternall life in glory: the Lord holds forth Christ in the Gospel first as our propitiation, *Rom.* 3. 24. and then it comes *dying to sinne, and living to God* in sanctification, *chap.* 6. *v.* Holinesse is the end of our actuall reconciliation, *Col.* 1. 21, 22.

4. If sanctification goe before justification by faith, then a Christians communion with Christ, goes before his union to him by faith; but our union is the foundation of communion, and it is impossible there should be communion without some precedent union. 1 *Cor.* 1. 30. *Christ is made righteousnesse and sanctification*, unto whom? read the beginning of the verse, and you shall see, it is onely to those *that be in Christ*, which is by faith.

Let none say here (as some doe) that we have union to Christ, first by the Spirit, without faith, in order going before faith: For understanding of which, let us a little consider of our union unto Christ; Our union to Christ is not by the essentiall presence of the Spirit, for that is in every man, as the Godhead is every where, in whom we live and move. This is common to the most wicked man,

man, nay to the vileſt creature in the world. Hence it followes that our union is by ſome act of the Spirit peculiar to the elect (who onely ſhall have communion with Chriſt) working ſome reall change in the ſoul, (for of reall, not relative union I now ſpeak) this act cannot be thoſe firſt acts of the ſpirit of bondage, (for they are common unto reprobates) they are therefore ſuch acts as are eſſentiall unto the nature of union. Now look as diſunion, is the disjunction or ſeparation of divers things one from another; ſo union is the conjunction or joyning of them together, that were before ſevered. Hence that act of the Spirit in uniting us to Chriſt, can be nothing elſe but the bringing back the ſoule unto Chriſt, or the conjunction of the ſoule unto Chriſt, and into Chriſt, by bringing it back to him, that before this lay like a dry bone in the valley ſeparated from him. Thus 1 *Cor.* 6. 17. *He that is joyned*, or (as the word ſignifies) *glewed to the Lord, is one ſpirit with him.* The Spirit therefore brings us to the Lord Chriſt, and ſo we are in him. Now *the comming of the ſoule to Chriſt*, what is it but *faith? Iohn* 6. 35. Our union therefore is by faith, not without it: for by it onely we that were once ſeparated from him by ſinne, and eſpecially by *unbeliefe*, *Heb.* 3. 12. are now come not onely unto him, as iron unto the load-ſtone, *Iohn* 6. 37. but

but (which is moſt neare) into him, as branches into the vine, & ſo grow one with him; and hence thoſe phraſes in Scripture, *to beleeve in Chriſt*, or *into Chriſt*. I ſpeak not this as if we were united to Chriſt without the Spirit on his part; (for the conjunction of things ſevered muſt be mutuall, if it be firme) I onely ſhew that we are not united before faith by the Spirit unto Chriſt; but that we are by faith (wrought by the Spirit) whereby on our part we are firſt conjoyned unto him; and then on his part he by the perſon of the Spirit is moſt wonderfully united unto us. The Spirit puts forth variety of acts in the ſoule; as it acts us to good works, tis *the ſpirit of obedience*; as it infuſeth habits of grace, ſo tis *the ſpirit of ſanctification*; as it aſſiſts us continually, and guides us to our end, and witneſſeth favour, tis *the ſpirit of adoption*; as it works feares of death and hell, tis *the ſpirit of bondage*; but as it drawes us from ſinne to Chriſt, ſo tis *the ſpirit of union:* and therefore to imagine union before and without faith by the Spirit, is but a ſpirit indeed, which when you come to feele it, you ſhall finde it a nothing, without fleſh, or bones, or ſinewes. As our marriage union to Chriſt muſt have conſent of faith on our part, wrought by the Spirit, or elſe the Lord Jeſus is a vaine ſutor to us; ſo now the Spirit on Chriſts part muſt apprehend our faith, and

and dwell in us, who otherwiſe ſhall ſuddenly goe a whoring from him: 1 *Pet.* 1. 5. *Eph.* 3. 17.

3. That Vocation is not all one with Sanctification, may appeare thus. 3.

1. Vocation is before Juſtification, *Rom.* 8. 30. But Sanctification is not before Juſtification, as we have proved, and therefore they are not the ſame.

2. Sanctification is the end of Vocation, 1 *Theſſ.* 4. 7. therefore it is not the ſame with it.

3. Faith is the principall thing in Vocation: The firſt part of it being Gods call, the ſecond part being our anſwer to that call, or in comming at that call; *Ier.* 3. 22. Now faith is no part of Sanctification ſtrictly taken, becauſe it is the meanes and inſtrument of our Juſtification and Sanctification. *Acts* 26. 18. Our *hearts* are ſaid *to be purified by faith*; *Acts* 15. 9. not our lives onely in the acts of holineſſe and purity, but our hearts in the habituall frame of them. *I live by the faith of the Sonne of God*, ſaith *Paul*, Gal. 2. 20. *We paſſe from death to life by faith*, *Iohn* 5. 24. therefore it is no part of our ſpirituall life; *You will not come to me* (which is faith) • *that you may have life*; *Iohn* 5. 40. *Iohn* 6. 50. 51. therefore faith is the inſtrumentall meanes of life, and therefore no part of our life: as faith comes by hearing, and therefore hea-

ting is no part of faith; so Justification comes by faith, and therefore is no part of Sanctification: all our life both of Justification and Sanctification is laid up in Christ our head; this life according to Gods great plot shall never be had but by coming to Christ for it, *Heb.* 7. 25. else grace and Christ should not bee so much honoured, *Rom.*4.16. *it is of Faith, that it might be of Grace*; Sanctification therefore is the grace applyed by faith, faith the grace applying; by coming to Christ for it, we have it; and therefore have it not, when first we come.

I am sorry to be thus large in lesse practicall matters; yet I have thought it not unusefull, but very comfortable to a poore passenger, not only to know his journies end, and the way in generall to it, but also the severall *Stadia* or Townes he is orderly to passe through; there is much wisdome of God to be seen not only in his work, but in his manner and order of working; for want of which, I see many Christians in these dayes fall very foulely into erroneous apprehensions in their judgments, the immediate ground of many errours in practise; the objections made against what hath been delivered, are for the principall of them answered; the maine end, (my beloved) of propounding these things is, that you would look narrowly to your union, oh take heed

you

you misse not there; if you close with Christ, beleeve in Christ, and yet not cut off from your sin, *viz.* that spirit of resistance of Christ, you are utterly and eternally undone: *this is the condemnation of the world*, not that men love darknesse wholly, and hate light, but *that they love darknesse more then light*; not that *the uncleane spirit* is not *gone out*, but that he is not so cast out, as *never to returne* againe; the wound of all men, yea the best of men that professe Christ, and yet indeed out of Christ, lyes in this: they were never severed from their sinne by all their prayers, teares, feares, sorrowes; and hence they never truly come to Christ: and hence perish in their sin.

Trouble me no more therefore in asking, Whether a Christian is in a state of happinesse or misery in this condition? I answer, he is preparatively happy, he is now passing from death to life, though not as yet wholly passed: Nor yet, whether there is any saving work before union? I answer, No, for what is said is one necessary ingredient to the working up of our union, as cutting off the branch from the old stock, is necessary to the ingrafting it into the new; indeed, *without faith it is impossible to please God*; nor doe I say that this work doth *please: i. e.* it doth not pacify God, (for that is proper to Christs perfect righteousnesse received by Faith)

yet as it is a work of his owne Spirit upon us, it is pleasing to him; (as the after-worke of Sanctification is) though it neither doth pacify him; nor doe I see how this doctrine is any way opposite to the free offer of grace, and Christ, because it requires no more separation from sin, then that which drives them unto Christ; nay which is lesse, that makes them (by the power of the Spirit) not resist, but yeeld to Christ; that he may come unto them and draw them: you cannot repent nor convert your selves; *Be converted therefore*, saith *Peter*, *Acts* 3. 19. *that you may receive remission of sins*, and in this offer the Spirit works; and verily hee that can truly receive Christ without that sense of misery as separates him from his sin, (as explained to you) let him beleeve notwithstanding all that which is said; and the God of heaven speakes peace to him; his Faith shall not trouble me, if hee bee sure it shall not one day deceive himselfe.

Vse 2. Of lamentation for the hardnesse of mens hearts in these times: as it is said the Lord Jesus *mourned* when he saw *the hardnesse of the peoples hearts*, *Mark* 3. 5. are there not some so farre from this, as that they take pleasure in their sins, they are sugar under their tongues, as sweet as sleep, nay as their lives? and you come to pul away their limbs when you come to pluck away their sinnes: though

though they have broke Sabbaths, neglected prayer, despised the word, hated and mocked at the Saints, been stubborne to their parents, curst and swore, (which made *Peter goe out and weep bitterly*) though lustfull and wanton, (which *broke* Davids *bones*) though guilty of more sinnes then there bee moates in the Sunne or Starres in heaven, though their sins be crimson, and fill heaven with their cry, and all the earth with their burthen, yet they mourne not; never did it one houre together: nay they cannot doe it, because they will not; if you are weary and loaden, where are your unutterable groanes? if wounded and bruised, where are your dolorous complaints? if sick, where is your enquiry for a Physitian? if sad, where are your teares, in the day, in the night, morning and evening alone by your selves, and in company with others? Oh how great is the wrath of God, hardning so many thousands at this day! whence comes it that Christ is not prized, but from this senselesnesse? name any reason why the blessed Gospell of peace, and all the sweet promises of life are undervalued, but from hence: and what doe you hereby poore creatures, but onely aggravate your sins, and make those that are little, exceeding great in the eyes of God? whence it is that you *treasure up wrath against the day of wrath*,

 Rom. 2.

Rom. 2. 2, 3, 4, 5. This hardneſſe is that which blunts the edge of all Gods ordinances, whence Gods poore Miniſters ſit ſorrowfull in their cloſets, ſeeing all Gods ſeed loſt upon bare rocks; oh this is the condition of many a man, and which is moſt fearfull, the meanes which ſhould make the heart ſenſible, make it more proud and unſenſible. *Tyre* and *Sydon*, and *Sodom*, are more fit to mourne, then *Choraſin*, and *Capernaum*, that have enjoyed humbling means long. Nay how many be there that mourne out their mournings, confeſſe out their confeſſions, and by their owne humiliations grow more ſenſeleſſe afterward? did wee ever live in a more impenitent ſecure age? wee ſhall ſeldome meet with one broken *with* ſin, but how few are broken *from* ſinne alſo? and hence it is many a tall Cedar that were ſet downe in the Table-Book for converted men, once much humbled, and now comforted; ſtay but a few yeares, you ſhall ſee more dangerous ſins of a ſecond growth; one turnes drunkard, another covetous, another proud, another a Sectary, another a very dry leafe, a very formaliſt; another full of humerous opinions, another laden with ſcandalous luſts: woe to you that lament not now; for you ſhall mourne. Doſt thou think that Chriſt ſhould ever wipe off thy teares that ſheddeſt none at all? doſt thou think

think to reap in joy, that ſoweſt not with theſe ſhowers? verily God will make his word good, *Prov.* 29. 1. *Hee that hardens his owne heart, ſhall periſh ſuddenly*; heare this you ſecure ſorrowleſſe ſinners, if ever Gods hand bee ſtretcht out ſuddenly againſt thee, in blaſting thy eſtate, ſnatching away thy children, the wife of thy boſome, the husband of thy delight; in ſtaining thy name, vexing thee with debts and croſſes, ſhort and ſore, or lingring ſickneſſes; know that all this comes upon thee for a hard heart: but oh mourne for it now you parents, children, ſervants, the tokens of death are upon you; deſire the Lord to breake your hearts for you: lye under Gods hammer, be not above the word, and ſuffer the Lord to take away that which grieves him moſt, even thy ſtony heart; becauſe it grieves thee leaſt: meditate much of thy wofull condition, chew that bitter pill; remember death and rotting in the grave, that many are now in hell for thy ſins, that Chriſt muſt dye, or thou dye for the leaſt ſin; remember how patient and long ſuffering the Lord hath bin to thee, and how long he hath groaned under thy burthen, that it may be, though hee would, yet hee cannot beare thy load long; let theſe things be muſed on, that thy heart may bee at laſt ſorrowfull before it bee too late. But oh the ſad eſtate of many with us,

that can mourne for any evill, except it bee for the greateſt, ſinne and death, and wrath that lye upon them.

Vſe 3. Of exhortation; Labour for this ſenſe of miſery, this ſpirit of compunction: how can you beleeve in Chriſt, that feel not your miſery without him? a broken Chriſt cannot doe thee good without a broken heart; bee afflicted and mourne yee ſinners, turne your laughter into mourning, tremble to think of that wrath, which burnes downe to the bottome of hell, and under which the eternall Sonne of God ſweat drops of blood: great ſins which thou knoweſt thou art guilty of, cauſe great guilt, and great hardneſſe of heart, and therefore are ſeldome forgiven or ſubdued without great affliction of ſpirit; they have loaded the Lord long, they muſt load thee. Little ſinnes are uſually ſlighted, and extenuated, and therefore the Lord accounts them great; and therefore thy ſoule muſt be in bitterneſſe for them, before the Lord will paſſe them by: it is not every trouble that will ſerve the turne; look that it be ſuch as ſeparates thy ſoule from thy ſin, or elſe it will ſeparate betweene thy ſoule and God. I know it is not in your power to breake your owne hearts, no more then to make the rocks to bleed; yet remember he that bids thee *caſt up and prepare the way of the Lord*, he hath promiſed

Eſa. 43. 4.

that

that *every mountaine ſhall be brought low, and the crooked wayes made plaine, and the rough ſmooth, and the valleys filled*: He only can doe it for thee, and will doe it for ſome, it may be for thee; he that broke the heart of *Manaſſeh* and *Paul* after their blood and blaſphemies, when they never deſired any ſuch thing, he can break thine much more when thou art deſiring him to doe it for thee; here are many of you that feare you were never humbled nor burthened enough; I ſay feare it ſtill, feare leſt there be a ſtone in the bottome, not ſo as to diſcourage and drive thy heart from Chriſt, but ſo as to feele a greater need of his grace to ſoften thy heart, and to take thy ſenſleſneſſe away: the Lord doth purpoſely command thee *to plough up thy fallow ground*, that thou mighteſt feel thy impotency ſo to do, and come to him to take it away: every thing will harden thee more and more, untill the Lord come and take thy ſtony heart away by his owne hand: all Gods kindneſſes will make thee more bold to ſin, and all Gods judgements more fierce and obſtinate in ſinne, unleſſe the Lord put to his hand; if *Pharaohs* heart be ſoftned for a time, it will grow hard againe, if the Lord take it not away: The means therefore for thee to get this compunction, is, 1. To feele the evill of thy hard heart; no ſurer token of Reprobation

probation then hardneſſe, if continued in; eſpecially for thy heart to grow hard under or after ſoftning meanes, as it was in *Pharaoh*. 2. To look up to the Lord in all ordinances, that he would take it away.

Vſe .4 Have not you great cauſe of abundant thankfulneſſe, into whoſe hearts the Lord hath let in feares and ſorrowes, concerning your eſtates? the blind world lookes upon all troubles of conſcience as temptations of the devill to deſpaire, and the very way to run mad; but conſider what the Lord hath done for you that have ſuch: what if the Lord had left you *without all feeling*, as thoſe in *Eph*.4. 19. what if the Lord had ſmitten you with *a ſpirit of ſlumber*, as thoſe, *Rom*. 11. 8. would not your eſtate have beene then lamentable? and have you no hearts to acknowledge his unſpeakable goodneſſe in awakening of you; in ſhaking thy very foundations? doſt thou think that any ever had ſuch a hard heart as thou haſt? doſt not ſay ſo in ſecret before the Lord ſometimes? oh then what rich grace is this to give thee any ſence and feeling of thy ſin and danger by it, though it bee never ſo little in thine eyes! ſome think theſe terrors are a judgement; it is true, if they were meerly imaginary, or worldly and deſperate; but ſaith the Apoſtle, 2 *Cor*. 7. 7. *I thanke God I made you ſorry*. Suppoſe thy ſorrow ſhould be

be only in regard of the punishment of sin, yet this is the Lords goodnesse to make thy heart so far sensible; that once didst goe like a beast to the slaughter, fearing no danger at all; the very meanes to prize favour from God, is to feel wrath, (as well as sin) and the very reason why the Lord hath let thee feele thy punishment heavy, is, that thy soule might feel the evill of sin, by considering that if the fruits be so bitter, what is then the cause? be not therefore weary of thy burthen, so as to think the Lord powres out his vengeance on thee while thy trouble remaines; oh consider that this is the hand of the Lord Jesus, and that he is now about to save thee, when he comes to work any compunction in thee; especially such, as whereby he doth not onely cut thy heart with feares and sorrowes, but cut thee off from thy sin; so far only as humbles thee and drives thee to the Lord Christ to take them away. And so I come to the third particular of Humiliation. Jer. 30. 15.

Sect. IV.

The third Act of Christs power, which is Humiliation.

THe Lord Jesus having thus broken the heart by compunction, is not like a foolish builder that leaves off his work before he hath fully finished it, and therefore having

having thus wounded a poore ſinner, hee goes on to humble him alſo; for though in a large ſenſe a wounded contrite ſinner is an humble ſinner, yet ſtrictly taken there is a great difference between them; and therefore, he is ſaid *to dwell with the contrite and humble*, *i. e.* not onely with thoſe that bee wounded with ſin, but humbled for ſinne; although it is certaine the ſoule is ſeldome or never effectually wounded, but it is alſo humbled at the ſame time. A man may bee wounded ſore even unto death, and yet the pride of the man is ſuch that he will not fall downe before him that ſmites him: ſo it is with many a poore ſinner, the Lord hath ſorely wounded him that hee will reſiſt no more, yet he will rather fly to his duties to heale him, or dye alone and ſinke under his diſcouragements, then ſtoop. Oh beloved, man muſt downe, before the Lord Chriſt will take him up: and therefore in *Iſay* 40. 5, 6, 7. *the glory of the Lord* is promiſed *to be revealed*; but what meanes muſt bee uſed for this end? *Cry*, ſaith the Lord; *what ſhould I cry?* ſaith he; the Lord anſwers that *all fleſh is graſſe*, and that *the glory of it fades*, and that *the people are* this *graſſe*; *i. e.* not only that mens ſinnes are vile, but that themſelves alſo are graſſe, nay their glory and excellency is withering and fading; and therefore not only mountains muſt be pull'd downe,

Eſay 57. 16.

downe, but all flesh, and the glory of it wither, before the Lord shal be revealed.

I shall briefly open these foure things:

1. What is this humiliation.
2. What need there is of it.
3. What meanes the Lord useth to work it.
4. What measure of it is here required.

What is this humiliation? 1.

Look as pride is that sinne, whereby a man conceited of some good in himselfe, and seeking some excellency to himselfe, exalts himselfe above God; so Humiliation (in this place) is that work of the Spirit, whereby the soule being broken off from self-conceit, and selfe-confidence in any good it hath or doth, submitteth unto, or lyeth under God, to be disposed of as he pleaseth. 1 *Pet.* 5.6. *Levit.* 26.41. That look as compunction cuts the sinner off from that evill that is in him, so humiliation cuts it off from all high conceits, and self-confidence, of that good which is in him, or which he seeks might be in him, and so the soule is abased before God. *Answ.*

What need or necessity is there of this? 2.

Because *Answ.*

1. When the Lord hath wounded the hearts of his elect, this is the immediate work of their hearts, (if the Lord prevent them not by his grace, as many times hee doth)

doth) they look to what good they have, or if they find little or none, they then seek for some in themselves, that thereby they may heale their wound, because they think thus, that as their sinnes have provoked God to anger against them, so if now they can reforme and leave those sinnes, or if not, repent and be sorry for them; if now they pray, and heare, and doe as others doe, they have some hope that this will heale their wound, and pacifie the Lord towards them; when they see there is no peace in a sinfull course, they will therefore try if there be any to be found in a good course: And look as *Adam* when he saw his own shame and nakednesse, hid himselfe from God in the bushes, and covered his nakednesse with fig-leaves; so the soule not being able to endure to see its own nakednesse and vilenesse, not knowing Christ Jesus, and he being far to seek, doth therefore labour to cover his wickednesse and sinfulnesse which now he feeles by some of these fig-leaves. And hence *Micah* 6. 7. they enquire *wherewith they should come before the Lord*, should they bring *rivers of oyl*, or *thousands of lambes*, or *the first borne of their body to remove the sinne of their soule?* Phil. 3. 7. *Paul* did account these duties *gaine*, and set them at a high rate, because he thought that God did so himselfe: When the Lord hath wounded the soule, the first voyce it speaks, is,

is, What ſhall I doe? Doe? ſaith Conſcience, leave thy ſins, doe as well as others, doe with all thy might, and ſtrength, pray, heare, and confer, God accepts of good deſires, and requires no more of any man but to doe what he can. Hence the ſoule plyes both oares, though againſt wind and tide, and ſtrives, and wraſtles with his ſinnes, and hopes one day to be better, and here he reſts. And obſerve it, look as ſinne is his greateſt evill, ſo the caſting away of his ſins, and ſeeking to be better, is very ſweet to him; and being ſo ſweet, reſts in what hee hath, and ſeeks for what he wants, and ſo hopes all will be well one day, and ſo ſtayes here; although (God knowes) it be without Chriſt, nor cannot reſt on him, though hee hath heard of him a thouſand times. And hence it is if they cannot doe any thing to eaſe themſelves, then their hearts ſink, or it may be quarrell with God, that he makes them not better. But beloved, it is wonderfull to ſee how many times men reſt in a little they have, and doe.

2. But whiles it is thus with the ſoule, he is uncapable of Chriſt; for he that truſts to other things to ſave him, or makes himſelfe his owne Saviour, or reſts in his duties without a Saviour, he can never have Chriſt to ſave him. *Rom.* 9. 32. it is ſaid, the Jewes loſt Chriſts, righteouſneſſe, *becauſe they ſought*

it

it not by faith, but ſought ſalvation by their owne righteouſneſſe. *He that maketh fleſh his arme*, (as all duties and endeavours of man be, when truſted to) the Lord ſaith, *Curſed be that man, Ier.* 17. 5, 6. Onely the Lord doth not leave his Elect here; he that is marryed unto the Law, *Rom.* 7. cannot be matcht unto Chriſt, till he be firſt divorced, not from the duties themſelves, but from truſting to them, and reſting in them. And
Gal. 2. 19. therefore ſaith *Paul, I through the Law am dead to it, that I might live unto God.* He that truſteth to riches cannot enter into the kingdome of heaven, no more then a Camell through a needles eye, becauſe it is too big for ſo narrow a roome: ſo he that truſteth to his duties and abilities, is too big to enter in by Chriſt, the Lord muſt cut off this ſpirit, and lay it low, and make it ſtoop as vile before God, before it can have Chriſt in this eſtate; the Lord muſt not onely cut it off from this ſelfe-confidence in duties, but alſo ſo farre forth as that the ſoule may lye under God, to be diſpoſed of as he pleaſeth. And the reaſon is, becauſe ſuch a ſoule as is unwilling to ſtoop, is unhumbled; and he that is ſo, doth not onely on his part reſiſt God, but the Lord alſo reſiſts him, *Iames* 4. 7, 8. And hence you ſhall obſerve, many a one hath laine long under diſtreſſe of conſcience, becauſe they have either reſted in their duties which could not

quiet,

quiet, or becauſe they have not ſo caſt off their confidence in them, ſo as to lye downe quietly before God, that he may doe what he will with them; being ſo long objects of Gods reſiſtance, not of his grace.

By what meanes doth the Lord worke this? 3.

Anſw. In generall, by the Spirit, immediately acting upon the ſoule; for after a Chriſtian is in Chriſt, he hath by the habit of humility, and the vertue of faith, ſome power to humble himſelfe; but now the Spirit of Chriſt doth it immediately by its own omnipotent hand; elſe the proud heart would never down: For we are firſt *created in Chriſt* (which is by Gods omnipotent immediate act) *unto good workes*, before we do from our ſelves, or by the power of Faith, put forth good workes, *Eph.* 2. 10. Theſe acts of ſelf-confidence may not be ſtirring in all Chriſtians; but in all men there is this frame of ſpirit, never to come to Chriſt, if they can make any thing elſe ſerve to heale them or ſave them; and therefore the Spirit cuts off this ſinfull frame in part in all the elect; he hewes the roughneſſe and pride of ſpirit off, that it may lye ſtill upon the foundation it is now preparing for. Now though the Spirit works this, yet tis not without the Word; the Word it works chiefly by, is the *Law*, *Gal.* 3. 19. *I through the Law am dead to it*, (i. e.

from seeking any life or help from it) *that I might live unto God.* Now the Law doth this by a foure-fold act.

1. By discovering the secret corruptions of the soule in every duty, which it never saw before; It once thought, I shall perish for my sinne, if I continue therein, without confession of them, or sorrow for them; but it also did think that this confession, sorrow, and trouble for sinne will serve to save it, and make God to accept of it; but the Law (while the soule is earnestly striving against his sinne) discovering that in all these there is nothing but sinne, even secret sinnes it did never see before, hereupon it begins thus to think, Can these be the meanes of saving of me, which being so sinfull, cannot but be the very causes of condemning of me? I know I must perish for the least sinne, and now I see that in all I doe, I can do nothing else but sinne. What made *Paul alive without the Law?* You shall finde, *Rom.* 7. 7. it was because he did not know that *lust*, or the secret concupiscences and first risings of the soule to sinne, were *sinne*; he saw not these secret evils in all that which he did: and hence he rested in his duties, as one alive without Christ; but the Lord by discovering this, let him see what little cause he had to lift up his hand, for any good he did: So it is here, when the soule sees that all its righte-

ousnesse

ouſneſſe is a menſtruous cloth, polluted with ſin; now thoſe duties which like reeds it truſted to before, run into the hand, nay heart of a poor ſinner; and therefore now it ſees little cauſe of reſting on them any longer: now it ſees the infinite holineſſe of God by the exceeding ſpiritualneſſe of the law, it begins to cry out, How can I ſtand or appeare before him with ſuch continuall pollutions?

2. By irritating or ſtirring up of originall corruption, in making more of that to appeare then ever before; that if the ſoule thinks, all I doe is defiled with ſin, yet my heart is good, and ſo it reſts there; the Lord therefore ſtirres that dunghill, and lets it ſee a more helliſh nature then ever before, in that the holy & bleſſed command of God (to its feeling) makes it worſe, more rebellious, more averſe from God; *When the commandement came ſinne revived*, ſaith *Paul*, and that *which was for life was death to him, ſin taking occaſion by the law*; and hence *Paul* came *to be ſlaine and dye* to all his ſelfe-confidence. It was one of *Luthers* firſt poſitions in oppoſing the Popes indulgences, that *Lex & voluntas ſunt duo adverſarii ſine gratia irreconciliabiles*; for the law and mans will meeting together, the one holy, the other corrupt, make fierce oppoſition when the ſoule is under any lively worke of

Rom. 7. 9, 10, 11.

the law; and by this irritation of the law, the Lord hath this end in his elect, to make them feel what wretched hearts they have, becauſe that which is in it ſelfe a meanes of good, makes them (through mans corruption) more vile to their feeling then ever before; and hence come thoſe ſad complaints on a ſoul under the humbling hand of Chriſt, I am now worſe then ever I was, I grow every day worſe and worſe, I have loſt what once I had, I could once pray, and ſeek God with delight, and never well but when one duty was done, to be in another; but now, I am worſe, all that joy and ſweetneſſe in ſeeking of him, and in holy walking is gone; I could once mourne for ſin, but now a hard heart takes hold of me, that I have not ſo much as a heart to any thing that is good, nor to ſhed a teare for the greateſt evill. It is true, I confeſſe you may grow (to your feeling) worſe and worſe, and it is fit you ſhould feel it; that the Lord hereby might pull downe your proud heart, and make you lye low; it is the Lords glorious wiſdom to wither all your flowers, which refreſhed you without Chriſt, that you might feele a need of him; and therefore I ſay the Lord pulls away all thoſe broken planks the ſoule once floated and reſted upon, that the ſoule may ſinke in a holy deſpaire of any help from any good it hath; the Lord

Lord ſhakes down all building on a ſandy foundation: and then the ſoule cryes out, It is ill reſting here.

3. By loading, tyring and wearying the ſoule by its own indeavours, untill it can ſtir no more; for this is in every man by nature; when he ſees that all he doth is ſinfull, and all he hath, his heart and nature to be moſt ſinfull; yet he will not yet come out of himſelfe, becauſe he hopes though he be for the preſent thus vile, yet he hopes for future time his heart may grow better, and himſelf doe better then now; and hence it is that hee ſtrives, and ſeeks, & indeavours to his utmoſt to ſet up himſelf again, and to gain cure to all his troubles by his duties: now the law whoſe office is to command but not to give ſtrength, and the Spirit that ſhould give ſtrength withdrawing it ſelfe, becauſe it knowes the ſoule would reſt therein without Chriſt; hence it comes to paſſe that the ſoule feeling it ſelfe to labour onely in the fire, and ſmoake, and to be ſtill as miſerable and ſinfull as ever before, hereupon it is quite tyred out, and ſits down weary, not only of its ſin, but of its work, and now cryes out, I ſee now what a vile undone wretch I am, I can doe nothing for God or for my ſelfe, only I can ſinne and deſtroy my ſelfe; all that I am is vile, and all that I doe is vile, I now ſee that I am indeed poore, and blind,

and miserable, and naked; & the truth is, beloved, here comes in the greatest dejections of spirit, for when the Lord smites the soule for sin, it hopes that by leaving of sinne and doing better it may doe well; but when it sees that there is no hope here of healing the breach between God and it selfe, now it falls low indeed: and I take this to be the true meaning of *Mat.* 11. 28. *Ye that labour, i.e.* You that are wearied in your own way, in seeking rest to your soules by your own hard labour or works (as the word κοπιῶντες signifies) and are tyred out therein, and so are now *laden* indeed with sinne and the heavie pressure of that, finding no ease by all that which you doe; *come to me*, saith Christ, *and you shall* then *find rest unto your soules*: the Jewes seeking to establish their own righteousnesse, seeking I say if by any meanes they might establish it, lost Christ; the Lord therefore will make his elect know they shall seek here for ease in vaine: and therefore tyres them out.

4. By clearing up the equity and justice of God in the law, if the Lord should never pity nor pardon it, nor shew any respect or favour to it; for this is the frame of every mans heart, if he cannot find rest in his duties, and endeavours, as he once expected he should, but sees sin and weakness, death and condemnation wrapping him about

(like

(like *Ionahs* weeds) in all he doth, then his heart ſinkes, and quarrells, and falls off farther from Chriſt by diſcouragement, and growes ſecretly impatient that there ſhould be no mercy left for him, becauſe it thinkes now the Lords eternall purpoſe is to exclude him; for if there were any thoughts of peace toward him, he ſhould have found peace before now, having ſo earneſtly and frequently ſought the Lord, and having done ſo much, and forſaken his ſinfull wayes, according to his owne commandement from him; and hence it is, you ſhall find it a certaine truth, that the ſoule is turned back as far from God by ſinking diſcouraging ſorrowes for ſin, as ever it was in a ſtate of ſecurity by the pleaſures of ſin; and hence ſometime it thinks it is in vaine to ſeek any more, and hence leaves off duties; and if conſcience force it to them, yet it ſinkes againe becauſe its foot is not ſtabliſht upon the rock Chriſt, but upon the weakneſſe of the waters of its owne abilities and indeavours; what therefore ſhould the ſoule doe in this caſe, to come to God? it knowes not, it cannot; fly from him it dare not, it ſhall not; the ſpirit therefore by revealing how equall and juſt it is for the Lord never to regard or look after it more, becauſe it hath ſinned and is ſtill ſo ſinfull, makes it hereby to fall down proſtrate in the duſt before the Lord, as worthy

Lam 1.16.

thy of nothing but ſhame and confuſion, and ſo kiſſeth the rod, and turnes the other cheek unto the Lord even ſmiting of him, acknowledging if the Lord ſhew mercy it will bee wonderfull, if not, yet the Lord is righteous, and therefore hath no cauſe to quarrell againſt him for denying ſpeciall mercy to him, to whom hee doth not owe a bit of bread. And now the ſoule is indeed humbled, becauſe it ſubmits to be diſpoſed of, as God pleaſeth; thus the Church in her humiliation, *Lam.* 3. 22. having in the former part of the Chapter *drunke the wormewood and the gall*, at laſt lies down and profeſſeth, *it is the Lords mercy it is not conſumed*; and *verſe* 29. *he puts his mouth to the duſt if there may be any hope*: and *verſe* 39. *why ſhould a living man complaine for the puniſhment of his ſinne?* You think the Lord doth you wrong, and neglects your good and his own glory too, if he doth not give you peace and pardon, grace and mercy, even to the utmoſt of your aſking, and then thinke you have hence good cauſe to fret, and ſinke, and be diſcouraged; No, no, the Lord will pull down thoſe mountaines, thoſe high thoughts, and make you lye low at his feet, and acknowledge that it is infinite mercy you are alive, and not conſumed; and that there is any hope or poſſibility of mercy, and that you are out of the nethermoſt pit: and that if he

ſhould

ſhould never pity you, yet he doth you no wrong, but that which is equall and juſt, and that it is fit your ſinfull froward wills ſhould ſtoop to his holy, righteous, and good will, rather then that it ſhould ſtoop and be crooked according unto yours. Beleeve it brethren, *he that judgeth not himſelfe* thus, *ſhall be judged of the Lord*, how can you have mercy that will ſet your ſelves up in Gods Soveraigne Throne to diſpoſe of it, and will not lye downe humbly under it, that it may diſpoſe of you? for are you worthy of it? hath the Lord any need of you? have you not provoked him exceedingly? was there ever any that dealt worſe with him then you? Oh beloved lye low here; and learne of the Church, *Micah* 7. 9. *I will beare the indignation of the Lord, becauſe I have ſinned againſt him.* It was a moſt bleſſed frame of ſpirit in *Aaron*, when he ſaw Gods hand againſt him in cutting off his children, *and* Aaron *held his peace*; ſo if the Lord ſhould caſt thee off, or cut thee off, never take pleaſure in ſuch a polluted broken veſſell unfit for any uſe for him, hold thou thy peace; quarrell not, be ſilent before him, and ſay as they did, 2 *Chron.* 12. 5. *The Lord is righteous, but I am vile; let him doe with me what ſeems good in his own eyes:* and thus the Lord Jeſus by the law doth dead the ſoule to the law, untill it be made to ſubmit like wax,

1 Cor. 11. 31.

Levit. 10. 3.

or

or like clay to the hand of the potter, to frame it a veſſell to what uſe he pleaſeth; and as the Apoſtle moſt excellently *Rom.* 7. *diverceth* it from its *firſt husband, (i. e.* Sin and the Law) that it may be *marryed unto Ieſus Chriſt.* In a word, when the Lord Chriſt hath made the ſoule feele not onely its inability to help it ſelfe, and ſo ſaith as *Paul, Gal.* 2. 20. *It is not I*, but alſo its owne unworthineſſe, that *the Lord ſhould help it*, and ſo cryes out with *Iob, Behold, I am vile*; now at this inſtant, tis *vas capax*, a veſſell capable (though unworthy) of any grace, *Iam.* 4. 6.

4. The laſt Queſtion remaines, What meaſure of Humiliation is here neceſſary?

Anſw. Look as ſo much conviction is neceſſary which begets compunction, & ſo much compunction as breeds humiliation; ſo, ſo much humiliation is neceſſary as introduceth faith, or as drives the ſoule out of it ſelfe unto Chriſt: for as the next end of conviction is compunction, and that of compunction is humiliation; ſo the next end of humiliation is faith, or comming to Chriſt, which wee ſhall next ſpeak unto. And hence it is that the Lord calls unto *the weary and heavy laden* to *come* unto him, *Mat.* 11. 27. So much as makes you come for reſt in Chriſt, ſo much is neceſſary, and no more. If any can come without being thus laden and weary in ſome meaſure, let them come and drink

of

of the water of life freely; but a proud heart that will make it selfe its owne Saviour, will not come to the Lord Jesus to be his Saviour; he that will be his owne Physitian, so long cannot send out for another. Nay let me fall one degree lower, if the soule cannot come to Christ, (as who feel not themselves unable when the Lord comes to draw?) and find not the Lord Jesus comming unto them, to draw them and compell them in; yet if the soule be so far humbled, as not to resist the Lord, by quarrelling with him, and at him, for not comming to him, as unworthy of the least smile, as worthy of all frownes; verily the Lord will come to it, and no more is requisite then this, and thus much certainly is: For thus the whole Scripture runs, *He gives grace to the humble*, James 4.6. *I dwell with the contrite and humble*, Esay 57. 16. *The poore afflicted shall not alway be forgotten*, Psal. 9. 12, 18. When their *uncircumcised hearts are humbled*, so as to *accept of the punishment of their iniquity*, the Lord then *remembers his Covenant*, Lev. 26. 41, 42. Conceive it thus: There can be no union to Christ, while there is a power of resistance and opposition against Christ. The Lord Christ must therefore in order of nature (for I now speak not of order of time) first *remove re prohibens*, remove this resistance before he can, and that he may, unite. I doe not meane

meane resistance of the frame of grace, but (as was said) of the Lord of grace, when he comes to work it.

Now there is a double resistance, or two parts of this resistance, like a knife with two edges.

1. A resistance of the Lord, by a secret unwillingnesse that the Lord should worke grace: Now this the Lord removes in compunction, and no more brokennesse for sinne or from sinne is necessary there then that.

2. A resistance of the Lord by sinking discouragements, and a secret quarrelling with him, in case the soule imagines he will not come to work grace, or manifest grace. Now this the Lord takes away in humiliation; and no more is necessary here, then the removall of the power of this which makes the soule in the sense of its owne infinite vilenesse and unworthinesse not to quarrel at the Lord, and devil-like grow fierce & impatient before and against the Lord, in case he should never help it, never pitty it, never succour it; *the Lord will not forsake for ever*, if the soule thus *lies down*, and *puts its mouth in the dust*, *Lam.* 3. 30, 31. Which consideration is of unspeakable use and consolation, to every poore empty nothing, that feels it selfe unable to beleeve, and the Lord forsaking it, from helping it to beleeve. And I have seen it constantly, that many a chosen vessell never

ver hath been comforted till now, and ever comforted when now; they never knew what hurt them till they ſaw this, and they have immediately felt their hurt healed, when this hath been removed. In comforting Chriſtians under deep diſtreſſe, tell them of Gods grace and mercy, and the riches of both, you doe but torment them the more, that there ſhould be ſo much, and they have no part, nor ſhare in it, and think they never ſhall, becauſe this is not the immediate way of cure; tell them rather when they are full of theſe complaints, that they are as they ſpeak, vile and ſinfull, and therefore worthy never to be accepted of God, and that they have cauſe to wonder that they have their lives, and are on this ſide hell, and ſo turne all that they ſay to humiliation and ſelfe-loathing; verily you ſhall then ſee, if the Lord intends good, he wil by this doe them good, and the weakeſt Chriſtian that cannot come to Chriſt, you ſhall ſee firſt or laſt ſhall ſee cauſe to lye downe, and be ſilent, and not quarrell, though the Lord ſhould never come to him. And that this is neceſſary, may appeare thus: Otherwiſe,

1. The Lord ſhould not advance the riches of his grace; the advancement of grace cannot poſſibly be without the humiliation and abaſement of the creature; the Lord not onely ſaves, but calls things that *are not*, that

no flesh might glory, 1 *Cor.* 1.28,29.

2. Otherwise the Lord should not be Lord and disposer of his owne grace, but a sinfull creature who quarrells against God, if it be not disposed of, not as the Lord will, but as the creature will. If a stranger comes to our house, and will have what he wants, and if he hath not, he quarrells and contends with the master of the house, what would he say? Away proud begger, dost think to be lord of what I have? dost draw thy knife to stab me, if I doe not please thee and give thee thy asking? no, thou shalt know that I wil doe with my owne as I see good, thou shalt lye downe on the dust of my threshold before I give thee any thing. So tis with the Lord. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* It is his principall name, *I will be mercifull to whom I will be mercifull*; and therefore if you will not beleeve me, yet beleeve the Lords oath, *Esay* 45. 23. *Vnto me shall every knee bow:* and doe you come to lord it over him, and quarrell, and fret, and sink, and grow sullen, and vex, if the Lord stoop not unto your desires? No, no, you must and shall lye upon his threshold, nay he wil make thee lay thy neck upon the block, as worthy of nothing but cutting off, and then when this *valley is filled, all flesh shall see the glory of the Lord*, Esay 40. 5.

Thus

Thus humiliation is necessary in this measure mentioned. Not that I deny any subsequent humiliation, after a Christian is in Christ, arising from the sense of Gods favour in Christ, then which nothing makes a Christian of an evangelicall spirit more ashamed of himselfe, yet I dare not exclude this which is antecedent, arising from the spirit of power immediately subduing the soule to Christ, that it may be exalted by Christ, 1 *Pet.*5.6. It is true, all things that pertaine to life and godlinesse are received by faith, 2 *Pet.*1.3. yet faith it self is a saving work, which is not received by another precedent faith. Faith therefore is to be excepted, not onely as begotten in us, but as it is in the begetting of it in the conviction and humiliation of every sinner.

*Vse.*1 Hence see what is the great hindrance betweene the mercy of God, and the soule of many a man; if it be not some sinne & hardnesse of heart under it, whereby he cares not for Christ, to deliver him, then tis some pride of spirit arising from some good he hath, whereby he feeles no need of Christ, hoping his owne duties shall save him, or else is above Christ, and not under him, willing to be disposed of by him. And hence the Lord makes this the high way to mercy, *Levit.* 26. 40. if first they shall *confesse their sinne*, secondly, *humble themselves*, (both which

I know the Lord muſt worke) then *he will remember his Covenant.* Look as it is with a veſſell before it can be fit for uſe, it muſt firſt paſſe through fire, and the earth and droſſe ſevered from it, then it muſt be made hollow and empty, which makes it *vas capax*, a veſſell capable of receiving that which ſhall be powred out into it; if, (O Brethren) the Lord hath ſome veſſells of glory which he prepares before-hand, and makes capable of glory, *Rom.9.* 21, 22. if the Lord doth doth not ſever you from ſinne in compunction, and empty you of your ſelves in humiliation, you cannot receive Chriſt, nor mercy, you cannot hold them; and if ever you miſſe of Chriſt by faith, your wound lies here. How many be there at this day, that were once profane and wicked, but now by ſome terrours and outward reſtraints upon them, they leave their ſinnes, and ſay they loathe them, and purpoſe never to run riot as they have done, and hence becauſe they thinke themſelves very good, or to have ſome good, they fall ſhort of Chriſt, and are ſtill in the gall of bitternes, in the midſt of all evill? It were the happines of ſome men, if they did not think themſelves to have ſome good, becauſe this is their Chriſt. Oh you that live under precious meanes, and have many feares, you may periſh and be deceived at the laſt; But why doe you feare? I know you will

will answer, Oh some secret unknown sin may be my ruine; It is true, and you do well to have a godly jealousie thereof. But remember this also, not onely some sinne, but some good thou thinkest thou hast, and restest in without Christ, and lifting thee up above Christ, may as easily prove thy ruine, because a mans owne righteousnesse rested in, doth not onely hide mens sinnes, but strengthens them in some sinne by which men perish; *Trusting to ones owne righteousnesse*, and *committing iniquity* are couples, *Ezek.* 33.13. Nor doe I hereby run into the trenches of that wretched generation of the Familists, denying all inherent graces, evidence of favour from any Christian obedience, or sanctification in holy duties; or that a Christian should profanely cast off all duties, because they cannot save themselves by them; No, no, the Lord will search with candles one day for such sonnes of darknesse, and exclude such *foolish virgins* that have neither *oyle* in their vessels nor *light* in their lamps: I onely speak of that good, that righteousnesse which is rested in without Christ, and lifts up men above Christ, which in deed & in truth is not true righteousnesse, but only a true shadow of it. And therefore as *Beza* well obserues from *Rom.* 9. 32. *Why did not* Israel, *that followed after righteousnesse attain it? Because they sought it not by faith, but as*

it were by the works of the Law: they were not fruits of sincere obedience to the *Law*, but *as it were* the works of the *Law*; now this, saith the Apostle, verse 33. *is the stumbling stone in Sion. Christ* will have all flesh vaile, and be stript naked, and made nothing before him, before they shall ever be built upon him; now this men stumble at, they must bring something to him, they will not be vile, emptinesse, and nothingnesse, that he may be all to them; verily observe your selves & you shall find, if there be little humiliation, there is little of *Christ*; if much humiliation, much of *Christ*; if unconstant humiliation, uncertain fruition of *Christ*; if reall humiliation, reall possession of *Christ*; if false humiliation, imaginary fruition of *Christ*. Know it, you cannot perish if you fall not short here, you must perish if you do.

Vse 2. Be exhorted therefore to lye down in the dust before the Lord, and under the Lord; nay intreat the Lord that he would put thee upon his wheele, and mould thy heart to his will; why will you rest in any good you have? Oh remember thy father was a *Syrian* ready to perish; and thy selfe polluted, an infinite endlesse evill. What ever good thou dost, is it not a polluted *stream*, of a more polluted *spring*? Nay, suppose the Spirit works any good in thee, yet is it not polluted by thy unclean heart? Nay, suppose any actions should be perfect

perfect, yet remember the Lord ſpared not the Angels that ſinned; perfection preſent cannot ſatisfie Juſtice for pollution paſt. Cry out therefore, and ſay, Oh Lord, now I ſee not onely that my ſinne is vile, but that my ſelf and all my righteouſneſſe is vile alſo; and now though the Lord ſtands at a diſtance, ſpeaks no peace, heares no prayers, yet becauſe thou art very vile, lye downe under him, that if he will he may tread upon thee, and thereby exalt himſelfe, as well as lift thee up, and exalt thee. Be not careleſſe whether the Lord help or no, but be humble, not to quarrell in caſe he ſhould not: For,

1. Suppoſe thou art not onely miſerable, but ſinfull, and the Lord (thou ſayſt) takes it not away, yet remember that to quarrell with God for withdrawing his hand, is a ſin alſo, *Lam.* 3.39. and wilt thou adde ſinne to ſinne?

2. Why art thou quiet and ſtill when the Lord denyes thee any common mercy? Is it not becauſe the Lord will have it ſo? Now look as we ſay of him that hates ſin as ſin, that he hates all ſinne; ſo he that is meekned with Gods good pleaſure in any one thing, becauſe of his good pleaſure in it, upon the ſame ground will at leaſt deſire to ſtoop in every thing. Suppoſe therefore it be the Lords good pleaſure to deny thee mercy,

I grant you must pray for it, yet with submission to the good will of the Lord, saying, The Lords will is good, but mine is evill; otherwise, thou hast no meekneſſe in any thing, that art not meekly subject to his will in every thing.

3. The greateſt pride that is in man, appeares here; for suppoſe the Lord should deny thee bread, or water, or clothes, wasit your duty to murmur now? nay, was it not pride, if the heart would not lye down, and say, Lord I am worthy to have my bread pluckt from my mouth, and my clothes from my back. Now if it be pride to murmur in caſe the Lord denyes you ſmaller matters, the offals of this life, doſt not thou ſee that its far greater pride for thee to ſink and quarrell with him, if he denyes thee greater, and the things of another life? is he bound to give thee greater, that doth not owe thee the leaſt? Suppoſe a begger murmur at thy doore, if thou doſt deny him bread, or a cup of drink, wilt thou not account him a proud ſtout begger? but if thou giveſt him that, and then he quarrell and murmur at thee becauſe thou doſt not give him a thouſand pound, or thy whole eſtate when he asks it, will you not say, I never met with the like inſolencie? the Lord gives you your lives, bleſſed be his name, but you aske for treaſures of grace and mercy, thouſands of pounds, Chriſt himſelf,

and

and all that he is worth, and the Lord seems to deny you, and now you sink, and grow sullen, and discontent, and quarrell, and murmur at God, not directly, but secretly, and slily; may not the Lord now say; Was there ever such pride and insolency? And therefore as Christ spake of himselfe, *John* 12.24, 25. *A corne of wheat cannot live unlesse it die first*; so know it, you shall never live with Christ, unlesse you die and perish in your selves, unlesse you be sowne and lye under the clods of your owne wretchednesse, faith will never spring up in such a soule. As tis in burnings, the fire must be first taken out, before there can be any healing; so this impatient spirit which torments the soule, must first be removed, before the Lord will heale thee.

4. Consider the approaching times; I do beleeve the Lord at this day is comming out to shake all nations, all hearts, all consciences, all conditions, and to teare and rend from you your choicest blessings, peace and plenty, both externall and internall also; for there is need of it, our age growes full, and proud, and wanton, a mans price is falne in the market, unlesse his locks and new fashions commend him to the world. Oh consider when God comes to rend all from you, then you may finde a need of the exercise of this duty; it may be the time is comming where-

in you shall have nothing to support your hearts, you shall find rest in no way but this; I know assurance of Gods love may quiet you, but what if the Lord shake all your foundations and deprive you of that? what will you doe then? and therefore as *Zephany cap.* 2. 3. having foretold of the evill day, cryes unto his hearers, *Seeke meeknesse ye meeke of the earth*; seek meeknesse, so say I to you: for you will find all little enough. Come downe from thy throne and be the footstoole and threshold of Christ Jesus, before the dayes of darknesse come upon you; be content to be a cipher, a stepping-stone, the very offall of the world.

Quest. But you will say, Wherein should I expresse this humiliation and subjection?

Answ. 1. Bee highly thankfull for any little the Lord gives, *Lam.* 3. 22, 23.

2. Be humble and judge thy selfe worthy of nothing when the Lord denies; and verily you shall find the Lord Jesus ere long speaking peace unto you, and giving you rest in his bosome, that now art quietly contented to lye still at his feet.

For some helps thereunto.

1. Remember whose thou art, *viz.* the Lords clay, and he thy Potter, and therefore may doe with thee *what he will. Rom.* 9. 20.

2. Remember what thou art; *viz.* a polluted vessell, a kind of infinite endlesse evill,

as I have oft said; see the picture of thy own vileneſſe in the damned in hell who are full, and ſhall through all eternity powre out all manner of evill. *Iob* 40. 3, 4.

3. Remember what thou haſt been, and how long thou haſt made warre againſt Chriſt with all thy might, and heart, and ſtrength; why ſhould the Lord therefore chooſe thee before others; *Ier.* 3. 5. when as, (aske thy conſcience) was there ever ſuch a wretch ſince the world began as thou haſt been?

4. Remember what thou wilt be; fit for no uſe to Jeſus Chriſt, good for nothing, but to pollute his holy name when thou medleſt with it; and why ſhould the Lord take up ſuch *a dry leafe*, *Iſay* 64. 6. and breath upon ſuch *a dry bone*?

5. Remember how good the Lords will is, even when it croſſeth thine; he ſhall have infinite glory by all his denials to thee of what thou wouldſt, he ſhall gaine *that*, though thou loſeſt thy peace and quietneſſe, that good which thy fooliſh ſinfull will deſires at his hand; *Iohn* 12. 27, 28. and if ſo, bleſſed be his name, let God live, but let man dye and periſh, that he may be exalted of vile man.

6. Remember the ſweet reſt thou ſhalt have by this ſubjection to the Lord, nothing is mans croſſe, but mans will; a ſtubborn will

like a ſtubborne heifer in the yoake galls and frets the ſoule; *Learn meekneſſe*, ſaith our Saviour, *of me in taking my yoake on you, and* then *you ſhall find reſt.* Hell would not bee hell, to a heart truly humbled. Sometimes you find inlargements, then you are glad; ſometime none, then you ſinke; ſometimes you have hope of mercy, then you are calme; ſometimes you loſe your hopes, then the Sea workes; when the Lord pleaſeth you, then you are well, but if a little croſſe befall you, then your ſpring is muddy, and a little thing troubles; Oh be humble & vile in thine owne eyes, and verily ſuch uncertaine fits of peace and trouble are done, and the dayes of all your mourning are now ended.

Vſe 3. Of thankfulneſſe, to all thoſe whom the Lord hath truly humbled; Time was, when the Lord firſt convinced you, that ſo long as you could make any ſhift, find reſt in any duties, you would never lye down at Chriſts feet, now the Lord might have left you to have ſtumbled at that ſtumbling-ſtone, and to have ſtuck in thoſe buſhes, but you may ſee that the Lord will ſave you even then when you would not be ſaved by him; and eſpecially take notice of two paſſages of Gods dealings with you, wherein uſually you find matter of diſcouragement, rather then of acknowledgment of Gods goodneſſe to you therein.

That

1. That the Lord hath withdrawn all feeling of any good, which it may be once you felt, and that the Lord hath let out more of the evill of your hearts then ever you imagined was in them, nay ſo much evill that you think there is none like unto you, who haſt now no heart nor power to ſtirre, think, deſire, will, or doe any thing that is good: oh bleſſe the Lord for this, for this is Gods way to humble, and empty, and make thee poor; the Lord ſaw (though it may be you did not) that you reſted in that good you felt, and was or would be lifted up by theſe, and therefore the Lord hath broke thoſe crazy crutches, famiſht now, brought you downe to nothing, made you like dry deſarts; all the hurt the Lord aimeth at in this, being only to humble you, and though theſe deſertions be bitter for the preſent, yet that by theſe he might *doe you good in your latter end*: Oh brethren the Apoſtle ſtands at a ſtay and deſires the *Corinthians* to conſider, *You ſee your calling*, ſaith he, 1 *Cor.* 1. *Not many mighty, not many wiſe, but things that are not doth he call, that no fleſh might glory: The Lord*, ſaith *Moſes*, *Deut.* 8. 2, 3. *ſuffered thee to want*, (that was the firſt) and then *fed thee, that he might prove thee and humble thee; remember* this, ſaith he: So ſay I to you; remember this mercy, that when the Lord makes you worſt of all (not really, but) in your

Deut. 6. 19.

your own eyes, that then the Lord is about this glorious work.

2. That the Lord hath kept you (it may be a long time too) from ſight and ſenſe of his peculiar love; one would wonder why the Lord ſhould hide his love ſo much, ſo long, from thoſe to whom he doth intend it; the great reaſon is, becauſe there is in many a one, a heart deſirous of his love, and this would quiet them, if they were ſure of it; but they never came to bee quieted with Gods will, in caſe they think they ſhall never partake of his love: but are above that, oppoſe and reſiſt and quarrell with that, unhumbled under that; the Lord therefore intending to beſtow his favour onely upon a humbled ſinner, he will therefore hide his face untill they lye low, and acknowledge themſelves worthy of nothing but extremity of miſery; unworthy of the leaſt mercy: The people of God *Lam.* 1. 16. cry out that *the comforter which ſhould refreſh their ſoule was farre from them*; what was Gods end in this? you ſhall ſee the end of it, *verſe* 18. *the Lord is righteous*, (here the Church is humbled) *for I have rebelled*; or (as *Santtius* reads it) *I have made his mouth bitter*, that the Lord ſpeaks no peace to me, but bitter things. The cauſe is in my owne ſelfe, and therefore if he never comfort me, nor ſpeak good word unto me, yet he is righteous, but I am vile:

vile: and you will find this certain, that as the Lord therefore humbles that he may exalt, so the Lord never refuseth to exalt (in hiding his face) but it is to humble. And is this the worst the Lord aimes at, and will you not be thankfull? why are you then discouraged when you find it thus with you? doe not say the Lord never dealt thus with any as with me; suppose that, the reason then is, because the Lord sees, never had any such a high heart as thou hast; but oh be thankfull, that notwithstanding this, he will take the pains to take it downe.

Thus much for humiliation, I come now to the fourth and last, which is Faith. 4.

Sect. 5.

The fourth and last act of Christs power, is the worke of Faith.

The Lord having wounded and humbled his elect and laid them downe dead at his feet, they are now as unable to beleeve as they were to humble their owne soules, and therefore now the Lord takes them up into his owne armes, that they leane and rest on the bosome of their beloved by faith. After *Ioseph* had spoken roughly to his brethren, and thereby brought the blood of their brother to remembrance, and so had humbled

bled them; then he can containe no longer, but discovers himselfe to them, and tells them, I am *Ioseph* whom you wickedly sold, yet feare not; so doth our Saviour carry it towards his elect, when he laid them low: now is the very season for him to advance the glory of his grace, he cannot now containe himselfe any longer; but having torne and taken away that vaile of sinne and of the law from off their hearts, now they see the Lord with open face, even the end of that which was to be abolished, 2 *Cor.* 3. The explication of this great work, is of exceeding great difficulty; nothing more stirring then faith in a true Christian, because hee lives by it, yet it is very little known; as children in the wombe, that know not that navill-string by which they principally live: I shall therefore bee wary, and leaving larger explications, acquaint you with the nature of Faith, in this brief description of it.

Faith is that gracious work of the Spirit, whereby an humbled sinner receiveth Christ; or whereby the whole soule cometh out of it selfe to Christ, for Christ and all his benefits, upon the call of Christ in his word.

Before I open this particularly, give me leave to premise some generall considerations; Faith is the complement of effectuall vocation, which begins in Gods call, and ends

ends in this answer to that call; the Lord prevents a poore humbled soule, with his call, either not knowing how, or not able, or not daring to come; and then the soule comes, and hence *men called*, and *beleeving* are all one, *Rom.* 9. 24. with 33. Many a wounded sinner will be scrambling after Christ from some generall reports of him, before the day and houre of Gods glorious and gracious call. Now for any to receive Christ, or come to Christ, before he is called, is presumption; to refuse Christ when called, is rebellion; to come and receive when called, is properly and formally Faith, and that which the Scripture stiles, the *obedience of Faith*, *Rom.* 1. 5. And now Christ at this instant is fully and freely given, on Gods part, when really and freely come unto and taken on our part.

This *receiving of Christ* or *coming to Christ* are for substance the same, though the words be diverse; the holy Ghost useth to expresse one and the same thing in variety of words, that our feeblenesse might the better understand what he meaneth. And hence in Scripture, *beleeving*, *coming*, *receiving Christ*, *rolling*, *trusting*, *cleaving to the Lord*, *&c.* set out one and the same thing; and therefore it is no wonder if our Divines have different descriptions of faith in variety of words; which if well considered dee

but

but set out one and the same thing: and I doe conceive they doe all agree in this description I have now mentioned; I know there are some who tread awry here, whom I shall briefly note out, and so passe on to what we intend.

1. The Papists, with some others of corrupt judgements, at least of weak apprehensions among our selves, describe Faith to be nothing else but a supernaturall assent to a divine truth, because of a divine testimony: *Ex. gr.* to assent to this truth, that Christ is come, that he is the Sonne of God; that hee was dead and is risen againe, that he is the Saviour of the world, &c. and to confirme this they produce, *Mat.* 16. 16. 1 *Ioh.* 4. 3.

Answ. It is granted that this assent is in Faith, for Faith alway hath respect to some testimony, for man by his fall hath lost all knowledge of divine and supernaturall truths; hence God reveales them in his word; hence faith sees them and assents to them, because God hath spoken them: to see and know things by vision, is to see things in themselves intuitively and immediately; but to see things by Faith is to see them by and in a testimony given of them. *Iohn* 20. 20. *Blessed is he that hath not seen, (i. e.* Christ immediately) *but beleeved, i. e.* his testimony, and on him in it; this assent therefore is in Faith (for we must beleeve Christ before

we

we can beleeve in him) but this comprehends not the whole nature of faith, I meane of that faith we are now ſpeaking of, *viz.* as it unites us to Chriſt, and poſſeſſeth us with Chriſt. For,

1. This deſcription placeth Faith onely in the underſtanding, whereas tis alſo in the will, as the words *truſting*, *rolling*, &c. intimate.

2. This aſſent is meerly generall, without particular application, which is ever in true faith, *Gal.*2.20.

3. This is ſuch a faith, as the devils may have, *Iames* 2. 19. and reprobate men may have, 2 *Pet.*2.20,21. *Heb.*10.26. There is a wilfull refuſing of the known truth.

4. It is the Papiſts ayme to vilifie faith hereby, by deſcribing it by that which is one ingredient in it, but excluding that which is principall; thoſe phraſes therefore of *beleeving Chriſt to be come in the fleſh*, 1 *Iohn* 4.3. and that *he is the Sonne of God*, *Mat.*16.16. as if this were the onely object of faith, are not to be underſtood excluſively, excluding other acts of faith, which the Scripture in other places ſets downe clearly; but incluſively, as ſuppoſing them to be contained herein: for as we in our times deſcribing faith by relying upon Chriſt for ſalvation, do not exclude hereby our beleeving that he is the Meſſiah; but we include it, or ſuppoſe

pose it, because that is not now questioned, the truth of the Gospel being so abundantly cleared; so in those times, they described Faith by one principall act, to beleeve that he was the Sonne of God, and come into the flesh, because this was the maine and principall thing in question then: and if the Lord had not set out faith by other acts in Scripture, we should not vary from our compasse in such expressions in the Word in these dayes, for their faith then, is exemplary to us now; but because the Word doth more fully set it out in more speciall acts, hence we set it out also by them; for tis evident, as the Jews did beleeve in a Messiah to come, so they did also beleeve, and look for all good from him, *Iohn* 4. 25. *He will teach us all things when he comes*; and therefore their faith did not confine it selfe to that historicall act that a Messiah should come, or that this was the Messiah, but they did expect and look for all good from him; And hence the Apostle expounding this saying, *viz.* beleeving that Christ is dead and risen againe, wee shall hereby be saved: *If thou beleevest* (saith he) *with thine heart* this truth, *thou shalt be saved.* Now *to beleeve with the heart* as it doth not exclude assent, so it necessarily includes the acts of the will and affections in relying upon him, and comming to him. And hence, when *Peter* had made that confession,

Rom. 10. 9,10.

teſſion, *Acts* 16.16. Chriſt tells him *Thou art Peter; i.e.* a ſtone reſting upon the rock, (as ſome good Interpreters expound it) and therefore *Peters* faith did not exclude theſe principall acts of reſting on Chriſt, cleaving to Chriſt, but did include and ſuppoſe them.

2. Some run into another extreame, and make faith nothing elſe, but a perſwaſion or aſſurance that Chriſt dyed for me in particular, or that he is mine. That which moves ſome thus to think, is the univerſall redemption by the death of Chriſt, they know no ground or bottome for faith but this Propoſition, Chriſt dyed for thee, and hence make Redemption univerſall: And hence the Arminians boaſt ſo much of their *Quod unuſquiſque tenetur credere, &c.* But

1. This is a falſe bottome, for Chriſt hath not dyed for all, becauſe he hath not prayed for all, *John* 17.

2. Tis a ſandy bottome and foundation, which when a Chriſtian reſts upon, it ſhakes under him, when the ſoule ſhall think, though Chriſt hath dyed for me, yet no more for me then for *Judas*, or thouſands of reprobates now in hell. Indeed after faith, a Chriſtian is bound to beleeve it, as *Paul* did, *Gal.* 2.20. 1 *Cor.* 15.1,2.

I conceive therefore thoſe holy men of ours who have deſcribed Faith by Aſſurance, have not ſo much aymed at a deſcription of

what Faith is in it selfe, as it possesseth us with Christ; but of what degree and extent it may be, and should be in us; they describe it therefore by the most eminent act of it, in full assurance: and therefore consult with the Authors of this description, and enquire of them, Is there no doubting mixt with faith? Yes, say they, mans doubtings sometimes are even unto a kind of despaire, but then (say they) it should not be thus. The Papists commend doubtings, and deny assurance, place faith in a generall assent; our champions that were to wrastle with them, maintained it to be a particular application, (and not onely a generall assent) and that with a ful assurance of perswasion, which being the most eminent act of faith, excludes not other inferiour acts of it, which as they are before it, so may possesse the soule with Christ without it. Although withall, it is certaine, that there is no true faith, but it hath some assurance, of which afterward.

Let me now come to the explication of the description given, where note these five things.

1. The efficient cause of Faith, it is a work of the Spirit.
2. The subject, or matter in which it is seated, *viz.* the soule of an humble sinner.

3. The

3. The forme of it, *viz.* the comming of the whole ſoule to Chriſt.
4. The end of it, *viz.* for Chriſt and all his benefits.
5. The ſpeciall ground and means of it, *viz.* the Call of Chriſt in his Word.

1. The efficient cauſe of Faith.

Faith is a gracious work of the Spirit of Chriſt, the Spirit therefore is the efficient cauſe or principall workman of faith; the Spirit doth not beleeve, but cauſeth us to beleeve; tis not *principium quod*, the principle which doth beleeve, but *principium quo*, the principle by which we doe: the ſoules of all the elect (eſpecially when humbled) are, of all other things, moſt unable to beleeve: nay look as before compunction and humiliation, Satan held the ſoule captive chiefly by its luſts and ſinnes; ſo now when the Lord hath burnt thoſe cords, and broken thoſe chaines, all the powers of darkneſſe ſtrengthen themſelves, and keep the ſoule under mightily, by unbeliefe; What doe you tell me of mercy? (ſaith the ſoule) tis mercy which I have continually reſiſted, deſperately deſpiſed; why doe you perſwade me to beleeve? Alas! I cannot; tis true, all that which you ſay is true, if I could beleeve, but I cannot ſee Chriſt, I cannot come at Chriſt, I ſeek him in the meanes, but he forſakes

me there, and I am left of God desolate: and here beloved, the soule had not formerly so many excuses for its sinne, as now it hath clouds of objections against beleeving; the Spirit therefore takes fast hold of the soules of all the elect, drawes them unto Christ; and therefore it is called *the spirit of faith*, 2 *Cor.*4.13. and that by an omnipotent and irresistable power. *Esay* 53.1. *Who hath beleeved? and to whom is the arme of the Lord revealed?* that the soule must and shall beleeve now. *Compell them to come in*, saith the Lord of the Supper, *Luke* 14.23. This the Arminians will not beleeve, for (say they) the Question is not, Whether we are enabled to beleeve by grace? but, Wherher it be after this manner, and by this meanes, viz. *modo irresistibile?* Consider therefore these Reasons, to cleare this point.

Rom. 8. 28.

1. Whence doth our call, and comming to Christ arise, but from Gods immoveable and unchangeable purpose? the Lord therefore must either alter his purpose, or prevail with the soule to beleeve, and over-power the heart thereunto.

2. Is not Christ Jesus bound by office & promise to his Father to bring in all his lost scattered sheep, that so the Father and he may be glorified in them? *John* 10.16. *Other sheep I have, those I must bring home, and they shall heare my voice.* You that complaine

you

you cannot beleeve, nay that you have no heart to beleeve, the Lord must fetch you in; and you shall heare the Bride-groomes voice with joy.

3. Is not the act of beleeving wrought by a creating power? *Eph.* 1. 9. *Eph.* 2. 10. *Esay* 57. 18, 19. *I create the fruit of the lips peace, peace to him that is near, and a far off*: and is not a creating voice irresistible, though there be nothing for it to work upon? so though you have no ability, heart, head, or strength to beleeve, yet the Lord will create the fruit of the lips of Gods messengers Peace, Peace.

4. Doth not the Lord let in that infinite and surpassing sweetnesse of grace, when he works the soule to beleeve, standing in extreame need of that grace, that it cannot but come and cleave to it? *Psal.* 63. 2, 3. *I long to see thee*, saith *David*, *for thy loving kindnesse is better then life*; is it possible for a man not to cleave to his life? much more to that which is better then life: the light is so cleare, it cannot but see and wonder at grace, the good is so sweet, it cannot but tast and accept what God so freely offers; and therefore the poor Canaanitish woman, *Mat.* 15. could not be driven away, though Christ bid her in a manner be gone; but she made all the objections against her arguments for her (as usually faith doth, when Ps. 36. 7.

under this ſtroake of the Spirit) *The violent take the Kingdome of heaven by force*; the Spirit puts a neceſſity upon them, and irreſiſtibly overpowers them, and this is the cauſe of it.

And is not this matter of great conſolation to all thoſe who feele themſelves utterly unable to beleeve? you think the Lord would give peace and pardon, life and mercy, if I could beleeve; oh conſider the Lord hath undertaken in the Covenant of Grace to worke in all his the condition of the Covenant, as well as to convey the good of it. *Ier.* 31. 31, 32, 33, 34. He hath done this for others by an irreſiſtible power, *Heb.* 12. 1, 2. Look up to Jeſus the author and finiſher of your faith, he came out of his Fathers boſome not onely to give life by his death, but to enable his to eat and cloſe with him by Faith, that they might *never dye*, *Iohn 6.* 50. ſo that the Lord may work it in thee; it is true alſo, he may not, yet it is unſpeakable comfort to conſider, that if the Lord had put it over unto thee to beleeve, it is certaine, thou ſhouldſt never have beleeved, but now the work is put into the hand of Chriſt; that which is impoſſible to thee, is poſſible, nay eaſie, with him; hee can comprehend thee, when thou canſt not apprehend him: this is exceeding ſweet when thy body is ſick, and ſoule is deſerted, incredible things

to

to be beleeved are propounded, an impossible work to thy weakneſſe urged, upon paine of Gods soreſt and moſt unappeasable wrath; to conſider it is not in me, but in the Lords owne hand, and it is his office, his glory to work faith, and as the Apoſtle ſpeakes, *to ſhew mercy unto them that are ſhut up*, not onely *under ſinne*, but alſo *unbeleefe*; *Rom.* 11. 32. But why hath the Lord made thee feele thy inability to beleeve? truly the end of our wants is not to make us ſin and ſhift for our ſelves, but to aske and ſeek for ſupply, and the end of the continuance of thoſe wants is, that we ſhould continue to aske and ſeek. And doſt thou thinke thou ſhalt ſeek to the Lord by his owne hand to create faith and fetch thee in, and will not the Lord take his time to work it? *He that beleeves*, ſaith the Apoſtle, *Rom.* 10. 11. *ſhall not bee aſhamed*; why ſo? *becauſe the Lord*, ſaith he, *who is over all, is rich unto all that call upon him*, *verſe* 12. If thou haſt not a heart ſhut up from asking of it; the Lord who hath power, hath not a heart ſhut up towards thee from working it.

But withall be thankfull exceedingly, all you whoſe hearts the Lord hath drawne and overcome; he came to his owne people the Jewes, and would oft have gathered them, but they would not, and therefore he forſook them, and left their habitations deſo-

late; oh how oft would the Lord have gathered you, and you would not! yet the Lord hath not forsaken you, but called you in whether you would or no; the Lord hath taken many a man at his first word, and left him at the first repulse, shaken off the dust of his feet against him presently, *Mat.* 10. 14. without any more intreaties to accept of him; yet though thou hast not only refused, but even crucified the Sonne of God, yet hee hath not been driven from thee, but his bowels have been oft kindled together, when he hath been ready to give thee up: when thou hast been under the hedges, and in the high-wayes that lead to death, & didst never think of him, nor didst desire him, yet hee hath compelled thee to come in; hee hath made thee feel such an extream need of him, and made himselfe so exceeding sweet, that thou hast not been able to resist his love, but to cry out, Lord thou hast overcome me with mercy, I am not able to resist any more; nay which is more wonderfull, when thou hast been gathered, and gone from him, and lost thy selfe and him also againe, and it may be hast bin offended at him; yet he hath gone before thee into *Galilee*, and gathered thee up when thou hast been as water spilt upon the ground; what should be the cause of this, but only this? the work of faith lies upon him, both to begin and finish; he must gather in

in all his loſt ſheep, and therefore hee hath put forth an irreſiſtible power of his Spirit upon thy heart, which muſt carry thee captive after him.

I am afraid my faith hath been rather preſumption, a work of my owne power, then faith wrought by the Spirits power; how may I diſcerne that? *Object.*

If you are wrapt up in Gods Covenant, if any promiſe be actually yours, it is no preſumption to take poſſeſſion by faith of what is your owne; doſt thou ſeriouſly will Chriſt, and reſolve never to give the Lord reſt, untill he give thee reſt in him; then ſee, *Rev.* 22. 17. *Whoſoever will, let him take of the water of life.* Doſt thou hunger after Chriſt? then read *Eſay* 55. 1, 2, 3. *John* 7. 37. *If any man thirſt, let him come unto me and drink.* When Chriſt *ſaw their faith*, *Mat.* 9. 1, 2. what ſaid he? *Sonne, be of good cheere, thy ſinnes be forgiven*, the word ſignifies, *be confident.* It is no preſumption to beleeve pardon of ſinnes now thou art come unto me, not onely for the healing of thy body, but eſpecially for pardon of ſinne. It is the great ſin of many Saints, when they doe thirſt, and beleeve, and come to Chriſt, and ſo are under the promiſe of grace; yet they think it preſumption now to believe and take poſſeſſion of all thoſe treaſures that be in Chriſt, but look that the Lord ſhould firſt make them feele, *Anſw.* 1.

feele, and then they will beleeve; whereas faith ſhould now receive and drinke in abundantly of the fulneſſe of Chriſt: ſhall it be accounted preſumption for any man to eat his owne bread, and drink his owne drink, and put on his owne cloathes? the promiſe makes Chriſt and all his benefits your owne, therefore it is no preſumption to apply them.

2. Suppoſe you cannot find your ſelfe within any promiſe, and you ſee no reaſon to beleeve, onely you have the Lords call and command to beleeve, doe you now in conſcience and obedience to this command, or to Gods invitation and intreaty in the Goſpell, beleeve, becauſe thou darſt not diſhonour God by refuſing his grace? thou doſt therefore accept of it, this is no preſumption, unleſſe obedience be preſumption; nay the moſt acceptable obedience, which is the *obedience of Faith*, *John* 6. 38. For what was the ground on which thoſe 3000 beleeved? *Acts* 2. 38, 39. &c. *Peter* ſaid, *Repent that you may receive remiſſion of ſinnes*; now what followes? *they that gladly received the word, were baptized:* Oh that word, *repent*, *i. e.* as *Beza* expounds it, return to God and come in, was a moſt ſweet word to them, and therefore they received it; this was no preſumption, either for *Peter* to exhort them to repent, or for them to take the Lord

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(as that godly man ſaid) at his firſt word. I know there is a ſubjection to the Goſpell ariſing only from ſlaviſh fear and carnall hopes, *Pſal.66.3. Pſal.* 18.44. this may bee in preſumptuous reprobates, but there is a ſubjection ariſing from the ſenſe of the ſweetneſſe and exceeding goodneſſe of Gods call and promiſe, *Pſal.* 110. 2, 3. As a woman that is overcome with the words of her loving ſuitor, the man is precious, and hence his words are very ſweet, and overcome her heart to think, why ſhould ſuch a one as I be lookt upon, by one of ſuch a place? it is no preſumption now, but duty to give her conſent: ſo it is here; when the Lord is precious and his words [oh accept me, oh come to me] are exceeding ſweet; and hereupon out of obedience gladly yeelds up it ſelfe to the Lord, takes poſſeſſion of the Lord, this is no more preſumption, then to ſanctifie a Sabbath, or to pray, or heare the word, becauſe the Lords commands are herein very ſweet.

If Repentance accompanies Faith, tis 3
no preſumption to beleeve; Many know they ſinne, and hence beleeve in Chriſt, truſt to Chriſt, and there is an end of their faith; but what confeſſion and ſorrow for ſinne, what more love to Chriſt followes this faith? truly none; nay their faith is the cauſe why they have none; for they think,

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If I truſt to Chriſt to forgive them, he will doe it, and there is an end of the buſineſſe. Verily this hedge faith, this bramble faith that catches hold on Chriſt, and pricks and ſcratches Chriſt by more impenitency, more contempt of him, is meere preſumption, which ſhall one day be burnt up, and deſtroyed by the fire of Gods jealouſie. Fie upon that faith that ſerves onely to keep a man from being tormented before his time. Your ſins would be your ſorrowes, but that your faith quiets you. But if faith be accompanyed with repentance, mourning for ſin, more eſteem of Gods grace in Chriſt, ſo that nothing breaks thy heart more then the thoughts of Chriſts unchangeable love to one ſo vile, and this love makes thee love much, and love him the more; as thy ſin increaſeth, ſo thou deſireſt that thy love may increaſe, and now the ſtream of thy thoughts runne, how thou mayſt live to him that dyed for thee. This was *Maries* faith, who ſate at Chriſts feet weeping, waſhing them with her teares, and *loving him much, becauſe much was forgiven*; who though ſhee was accounted a preſumptuous woman by *Simon*, and Chriſt himſelfe ſuffered in his thoughts, for ſuffering of her to come ſo neare unto him; yet the Lord himſelfe cleares her herein, and juſtifies her before God and men: many a poor beleever thinks, if I ſhould beleeve, I ſhould

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but presume, and spin a spiders web of Faith out of my owne bowels: and hence you shall observe, this not beleeving stops up the work of repentance, mourning and love, and all chearfull obedience in them; and on the contrary, if they did beleeve, it would be with them as themselves think many times, if I knew the Lord was mine, and my sins pardoned, oh how should I then blesse him, and love him, and wonder at him! how would this break my heart before him! &c. now I say, let all the world judg, if that which thou thinkest would be presumption, be not rebellion, because it makes thee worse; and stops up the Spirit of grace in thee. Whereas that Faith which lets out those blessed springs of sorrow, love, thankfulnesse, humblenesse, &c. what can it bee else but such a saving faith as is wrought by the Spirit, because it lets in the Spirit more abundantly into a dry and desolate heart?

2. The subject or matter of Faith.

This is the second thing in the description of Faith, the soule of an humbled sinner is the subject or matter of Faith. I doe not meane the matter out of which Faith is wrought, (for there is nothing in man out of which the Spirit begets it) but that wherein Faith is seated; I meane also the habit of Faith, not the principle of it; for that

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is out of man in the Lord Jesus, who is therefore called *our hope*, as wel as *our strength*; the soule therefore is the subject of Faith, called *the heart*, *Rom.* 10. 9. compared with *Mat.* 6. 21. for we cannot goe or come to Christ in this life with our bodies, we are *here absent from the Lord*, 2 *Cor.* 5. but the soule can goe to him, the heart can bee with him, as the eye can see a 1000 miles off, and receive the species or image of the things it sees into it, so the soule inlightned by faith, can see Christ a farre off, it can long for, choose, and rest upon the Lord of life, and receive the lively image of Christs glory in it; 2 *Cor.* 3. *ult.* If Christ were present upon earth, the soule (not the body) onely could truly receive him; Christ comes to his elect only by his Spirit, and hence our spirits only are fit to receive him and close with him; thousands heare Christ outwardly, that inwardly are deafe to all Gods calls, their spirits see not, tast not, feel not; it is therefore the *soule* that is the subject of Faith: and I say it is an *humbled empty* soule which is the subject; for a full, proud, nbroken spirit cannot, nay will not receive Christ, as wee have proved; and therefore *Luke* 14. the servant is commanded to bid the *poore, halt, and blind, and lame, to come in*; they would not make excuses as others did: they that were stung to death with *fiery*

Serpents,

Serpents, were the only men that the *braſen Serpent* was lifted up for them *to look upon*, and ſo be *healed*, *John* 3. 14. and therefore the promiſe doth not run, *If any man have wiſdome let him aske it*, but *if any man want wiſdom*, *James* 1.5. ſo if any man want light, life, want peace, pardon, want Chriſt and his Spirit, let them aske and the Lord will give, away with your mony if you come to theſe waters to buy, and take *freely*; *If any man would be wiſe, let him be a foole*, (ſaith the bleſſed Apoſtle) an empty nothing; a ſoule in a periſhing, helpleſſe, hopeleſſe condition, is the ſubject of faith; ſuch only feele their need of Chriſt, are glad at the offer of Chriſt, and therefore ſuch only can and will receive Chriſt, and come unto Chriſt by faith: and truly if we had but hearts, the conſideration of this might be ground of great comfort & confidence unto all Gods people, whoſe ſoules come unto Jeſus Chriſt; for that which was in *Thomas*, *John* 21. is in all men naturally, if we could ſee Chriſt with our eyes, and feel him with our hands, and embrace him (as *Mary* did) with our arms, if we could heare himſelfe ſpeake, we could *then beleeve*; as they ſaid, *if he will come from the Croſſe*, ſo we ſay, if he will come downe from heaven thus unto us, we will *then* beleeve; if we want this we fear we may be at laſt deceived, becauſe we want ſenſe, and

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cannot come to close with our eyes and hands the objects of our faith; but oh consider this point, we are made partakers of
Acts 10. 43. Christs life, and salvation by him, only yet certainly by faith. Now this faith is not by seeing him with our eyes, comming neare to him with our bodies, but comming to him with our soules; the soule is the seat of faith. Now this you may doe though you never
1 Pet. 1. 8. thus saw him, *whom though you see not, yet beleeving you rejoice:* this comming of the soule to Christ, doth make a firmer union between thee and Christ, then if thou wert bodily present with him in heaven. For many touched and crowded him, that never were truly united to him, or received vertue from him. If our soules were in the third
John 6. 64. 65. heaven with Christ, who of us would then doubt of our portion in him? I tell you if your soules goe out of sinne and selfe, unto Christ Jesus, and there rest, this makes you nearer to him, then if your soules were under his wing in the highest heavens. The poore Sea-man when hee is neare dangerous shores, when he cannot goe downe to the depth of the Sea to fasten his ship, yet if hee can cast his anchor twenty or forty fathom deep, and if that holds, this quiets him in the forest stormes; when we are tossed and cannot come to Christ with our bodily presence, yet if our soules can come, if our faith

faith our anchor can reach him, and knit us to him, this ſhould exceedingly comfort our hearts. Heb. 4. 18, 19, 20.

How, and where ſhould my ſoule come to Chriſt, who is now abſent from me? *Object.*

Chriſt comes to you in his Word and Covenant of Grace, there is his Spirit, his truth, goodneſſe, love, faithfulneſſe; receive this, you receive him; embrace this, you embrace him; as among our ſelves, we ſee great eſtates are conveyed and ſurrendred by Bond and Writings. *Act.* 2. 41. When they received *the Word*, they received *Chriſt*. *Ioh.* 15. 7. *If my words abide in you, i. e.* if I abide in you by my words, you ſhall be fruitfull. *Anſw.*

By the Word let thine eye pitch upon the perſon; doe not onely account the Promiſe true, but with *Sarah*, account *him* faithfull who hath promiſed, and then let thy heart roll it ſelfe upon that grace and faithfulneſſe revealed in this word; leane upon the breaſt of this beloved: and thus the ſoule by the chariot wheeles and wings of the Word, is poſſeſſor of Chriſt in it, and carryed up to Chriſts croſſe, as dying, *Gal.* 3. 1. and from thence to his glory in his Kingdom by it, *Heb.* 10. 19, 22. As a man that gives a great eſtate by ſome writing to us, we beleeve it as if he were preſent; and by this we doe not onely beleeve the writing to be true, but the man to be be faithfull and loving Heb. 11. 11.

ving to us; and hereupon our hearts are carryed after the man himselfe, though afar off from us. Thus we ascend to Christ in the cloud of faith; as *Iacob*, though he could hardly beleeve, yet as soone as he was perswaded *Ioseph* was yet alive, his spirit presently revived, and it was immediately with him, before his body came to him: so tis with faith; the soule goes unto Christ, before our bodies and soules both together shal have immediate communion with him.

3. The forme of Faith.

This is the third thing in the description of Faith; the comming of the whole soule out of it selfe unto Christ, is the forme of Faith, and that wherein the life and essence of it consists, and which doth difference it from all other graces of the Spirit. The first act of Faith, as it unites us to Christ, is not assurance that he is mine, but a comming to him with assurance, that hereby he is become mine. *Come unto the waters*, and so *buy wine and milke, i.e.* now make them your owne. The *weary and heavy laden* shall not *have rest*, unlesse they come to *Christ* for it. Faith doth nothing for life, (for that is the Law of Works) it onely receives him who hath done all for it, it comes out of all it hath or doth, (like *Abraham*, that left his servants behind him, when he went up to God

Esay 55. 1, 2.
Mat. 11. 28

God in the mount) unto Christ for life. Conceive it thus; *Adam* had a principle & ſtock of life in himſelfe, in his owne hand, and therefore was to live by this, to live of himſelfe, and from himſelfe, and therefore had no need nor uſe of faith; he lived by the law of works, which the Apoſtle ſets in a direct oppoſition to the Law of Faith; but *Adam* being now ſalne, hath loſt his life, and became not like the man that fell among theeves betwixt Jeruſalem and Jericho, ſtript, wounded, and halfe dead, but *wholly dead*, *Epheſ.* 2. 1. ſo that let any man ſeeke life from himſelfe, its impoſſible he ſhould live: for if there had been a Law that could have given life, our righteouſneſſe ſhould have been thereby, *Gal.* 3.21. Hence it followes, if any man will have life, he muſt goe out of himſelfe unto another, *viz.* the Lord of life for it, *Iohn* 5.40. *Iohn* 6.27, 28, 29.

Now obſerve it, this very comming, this very motion of the ſoule to Chriſt, (a grace which *Adam* neither had, nor had power to uſe) is Faith; the Spirit of Chriſt moving or drawing the ſoule, the ſoul is thence moved, and ſo comes to Chriſt, *Iohn* 6. 64, 65. The ſoule by ſinne is averted from God, and turns his back upon God; the turning or comming of the ſoule (not unto duties of holineſſe, for that is obedience properly, but) unto God

in Christ againe, is properly and formally Faith. All evill is in mans selfe, and from himselfe; all mans good is in Christ, and from Christ. The soules of all Gods elect, seeing these things, forsake and renounce themselves, in whom and for whom is all their evill, and come unto Christ, in whom and from whom is all their good. This motion of the soule betweene these extreames, through that vast and infinite distance that is betweene a sinfull wretched man, and a blessed Saviour, is faith; for by faith principally we *passe from death to life*, *Iohn* 5. 24. The soule of a poore sinner wounded and humbled, sometime knowes not Christ, and then cryes out as those, *Act.* 2. 37. *What shall I doe?* Whither shall I go? sometimes dares not, sometimes cannot, it hath no heart to stir or come; it therefore looks up, and longs, and goes unto the Lord to draw it, like poore *Ephraim*, *Ier.* 31. 18. *Oh turne me Lord, and then I shall be turned.* *Lam.* 5. 21. and this is the lowest and least degree of faith. But at some other time, the soule mourning for want of the Lord, the Lord comes unto it with great clearnesse, glory, and sweetnesse of grace and peace; & hence the soule cannot but come and close with him, and cry *Rabboni*, and say, Oh Lord, is it thy good pleasure to have respect to such a clod of earth, to tender such riches of grace

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to one so unworthy, and to bid, nay to beseech me to come and take? Lord behold I come: This is faith. Would you have proofe of it? Consider therefore these particulars.

1. Consider these Scriptures: *Iohn* 6.35. *I am the bread of life, he that commeth to me shall never hunger, and he that beleeveth in me shall never thirst.* Where you see *comming to Christ* and *beleeving in Christ* are all one. So *Iohn* 7.37. *In the last day of the feast the Lord Christ cryes out with much vehemencie, If any man thirst, let him come to me and drink.* Now in the next *ver.* 38. our Saviour expounds this *comming*; for, saith he, *He that beleeveth on me, out of his belly, &c.* So to come to Christ, as upon this to drink in of Christs fulnesse, is beleeving in Christ. So *Heb.* 11.6. the Apostle saith, *Without faith it is impossible to please God*; and then in rendring the reason of this, explaines what he meant by *faith, viz.* to be our comming unto God, upon a double testimony, *beleeving* first *that he is*, secondly, *that he is a rewarder of them that seek him diligently*: or (which is all one) who doe come unto him. So *Iohn* 1.12. *So many as received him*, (which is all one with comming) *he adopted them as sons, even to them that beleeve in his Name.* And hence we shall observe, that the Scripture doth not attribute our righteousnesse and life

to our beleeving *of* Christ, but to our beleeving *on* Christ *in* Christ, (a phrase peculiar to heavenly language, & therefore not found in any Humane Writer) because it is not the bare beleeving of a testimony that saveth us, unlesse we so beleeve it, as to beleeve in Christ, which cannot be but by comming to him, and as it were in him, or into him, our union with Christ being made compleat hereby.

2. That upon which the Lord promiseth life, and salvation, and mercy, cannot be works, but faith, *Gal.* 3.21. *Heb.* 11.6. but throughout all the Old and New Testament, the Lord promiseth life and salvation to commers, or to them that returne, *Ier.* 3. 12. *Ezek.* 33,10. *Ioel* 2.12,13. *Heb.* 7.25. *John* 5.40.

3. If unbeliefe be nothing else but a departing from God, faith can be nothing else but a comming unto God, but that is the nature of unbeliefe, *Heb.* 3.12. *Heb.* 10.38. *John* 6.64,65,66,68,69. *John* 12. 37,38, 39,40. The Lords great plot is to gather all his elect under the wings of Christ, *Mat.* 23. 37. *Eph.* 1.9,10. and therefore calls them to come under them by the voice of the Gospel. The comming under them therefore can be nothing else but faith, the proper obedience to the Gospel, as works are unto the voice of the Law.

Thus

Thus faith is the comming of the ſoule to Chriſt. But you will ſay, Did not many come to Chriſt that were never ſaved by him?

Yes, many came to him with their bodily preſence, that were excluded from him, *Iohn* 6. 36.

But you will ſay, Doe not many mens ſoules come, are not many mens hearts moving towards Chriſt, and yet excluded from Chriſt? doe not many cry Lord, Lord? are not many inlightned and taſt of this heavenly gift, and yet fall away?

I confeſſe tis very true; and therefore it is ſet downe in this deſcription of Faith, that it is the comming of the *whole* ſoule unto Chriſt. Never did any yet come to Chriſt and receive him with their whole ſouls, with all their hearts, but they had fruition of him, and bleſſedneſſe by him; faith therefore is not the coming of the ſoul, but the coming of the whole ſoul unto Jeſus Chriſt: and this you may be eſtabliſht in upon theſe grounds.

1. The Scripture expreſly calls for this, *Prov.* 3. 5. *Truſt in the Lord with all thy heart*, *Act.* 8. 37. *If thou believeſt with all thy heart thou ſhalt be ſaved*, *Ioel*, 2. 13. *Turn unto the Lord with all your hearts*, *Ier.* 29. 13. *You ſhall finde the Lord when you ſeek him with your whole hearts.* As when we have a great gift to beſtow, and we ask a

poor man to whom we intend to give it, whether he wil accept of it or no? Yes, ſaith he, with all my heart; ſo tis here, the Lord askes thoſe he intends to beſtow his Son upon, and ſaith to them, You have lived thus long without him, and thus long abuſed him, will you now have him, and accept of him? Yes Lord, with all my heart; This is all the Lord requires. Doth the Lord require no more of me, but to come? Lord, this voice is moſt ſweet to me, I come, with all my heart I come.

2. Becauſe Chriſt is worthy of the whole heart; *all* muſt be ſold away to buy this *field*, this *treaſure*, Mat. 13. 44. *He that loveth father or mother more then me, is not worthy of me.* A filthy luſt, a baſe harlot hath had thy whole heart, and doſt thou think the Lord Chriſt will have it divided? is not one heart too little for him? are not ten thouſand ſouls too few to embrace him, or cleave to him?

3. Becauſe without this your comming to him is but faigned. *Ier.* 3. 10. *They return to me not with their whole heart, but faignedly.* To cleave to Chriſt and a luſt, to Chriſt and a proud heart, cannot be unfaigned faith; to goe to your luſts in time of peace, and fly to Chriſt in times of extremity, is damnable hypocriſie. When conſcience troubles you, you then goe to Chriſt to eaſe you; and when

your

your unruly wills and lusts trouble you, you goe to the world to ease you, and so your hearts are divided, and you come not wholly and onely unto Christ for rest. Beleeve it, it is such a faith by which you may as *Samuel* did on *Sauls* garment, take hold of him, but the Lord will never take hold of you. Set a branch in the stock, if it stayes loosely in it, and is not set very neare to it, it will wither in time; and this is the great cause of withering Christians, and of so many Apostates in these evill times. Those that came to Christ, *John 6.* and followed him for a time, but afterward fell away, *verse 66.* what was the reason of their fall? *viz.* when they were offended at Christ, they knew whither to goe from Christ; but what saith *Peter? Lord, Whither should we goe? ver. 68.* If you lay the pipes that are to convey water from a full fountaine, but one foot or one inch short of it, there cannot be any water derived from thence. Oh beloved, what is the reason that many a mans faith doth him no good, derives no life, spirit, blood, efficacy, peace, power from the Lord Jesus? is it because Christ is a dry Christ, and unwilling to communicate? No, no, the wound is in their faith, that pipe is laid but halfe way to him, they fall one foot short of him, their soules come, but their *whole* soules doe not come to him, and hence they never reach Christ,

Christ, they lye not in Christ, and therefore receive not from Christ. Christ is precious, (here their soule comes) but not exceeding precious, *preciousnesse* it selfe, as the word is, 1 *Pet.* 2. 7. (here the whole soule doth not come) they cleave to Christ, and rest upon Christ, (here their soules come) but they
Psal. 62. 5. cleave not to Christ onely, (thus their whole soules doe not come.)

4. If the whole soule by unbeliefe departs from God, then the whole soule must return and come again unto God.

5. If the want of this be the great cause why men are rejected of God, then the whole soule must returne to him: but this is the cause why all men under the meanes are
Psal. 81. 12, 13. rejected of God. *Israel would none of me, i.e.* would not be content alone with me, would not *take quiet contentment in me*, (as the Hebrew word signifies) the Lord was not good enough for them; but their hearts went out from him to other things, & therefore *the Lord gave them up to their own hearts lust, and they walked in their owne counsels.* The woman that forsakes the guide of her youth, and sets her heart as much upon other men as her husband, is an Adultéresse, for which onely shee shall have a bill of divorce.

6. Because as the Gospel first reveales Christ to the mind, and then offers him to the

the will; ſo Faith which runs parallel with the Goſpel, firſt ſees Chriſt, (there the mind, one part of the ſoule, goes out) then receives Chriſt gladly, (there the other part, the will, goes out) and ſo the whole ſoule comes to Chriſt. The Goſpel comes to all the elect, firſt, in great clearneſſe and evidence of the truth of it, 1 *Theſ.* 1.5. to which the underſtanding aſſents, and is perſwaded of; ſecondly, in great grace and goodneſſe, ſurpaſſing beauty and ſweetneſſe, *Lam.* 3. 24. with which the will is drawn, and ſo the whole ſoule comes unto Chriſt: for the Goſpell is not onely true, but glad tidings to all the elect, eſpeciall when humbled at Gods feet, 1 *Tim.* 1. 15. *in whom*, ſaith the Apoſtle, *Eph.* 1.12, 13. *you beleeved, after that yee heard the word of truth*, (there is the object of the underſtanding) *the Goſpel of your ſalvation*, (there is the goodneſſe of it, the object of the will) ſo that the whole ſoule is drawne to Chriſt in the work of faith. Hee that underſtands how *liberum arbitrium* may be in two faculties, muſt not wonder, if one grace be ſeated in both faculties of underſtanding and will; no grace can bee compleatly ſeated in divers faculties, but gradually and imperfectly it may; the work of faith is not compleat, when the underſtanding is opened onely to ſee and wonder at the myſterie of mercy in the Goſpel; but when

when the will adheres and claſpes about that infinite and ſurpaſſing good it ſees; then it is perfected and not before, *Iohn 6. 40.* And this is the reaſon why ſaving Faith (as it is called) doth not look only to a bare teſtimony and aſſent unto it, as humane faith doth; becauſe in the Goſpell not only divine truth is propounded to the mind to aſſent unto; but an infinite and eternall good is offered to the heart and will of man to embrace, and thence it is that it is not ſufficient for a chriſtian to beleeve God or to beleeve Chriſt, but he muſt alſo believe in him, or elſe he cannot be ſaved; the object of believing of him being *verum*, or truth; the object of the ſecond, *bonum*, or good: take heed therefore a poore loſt ſinner, undone in its owne eyes for ever, not knowing what to doe, unleſſe it be to lye downe, and lye ſtill at Gods feet as worthy of nothing but hell; what doth the Lord now doe? the Lord Chriſt by his Goſpell firſt lets in a new light, and it ſees the Lord Jeſus there bleeding before its eyes, and held forth as a propitiation to all that believe, to all that come to him; the mind ſees this myſtery, this exceeding rich grace and free mercy, and thinks happy are they that ſhare in this mercy, but will the Lord look upon ſuch a nothing as I? can ſuch infinite treaſures be my portion? the Lord therefore calls and bids him come away

way and enter into the poſſeſſion of it: Thy ſins indeed are great, ſaith the Lord, yet remember blood-thirſty *Manaſſeh*, perſecuting *Paul* was pardoned; nay remember my grace is free, for whoſe ſake I invite thee; I beſeech thee to come in, thy wants indeed are many, yet remember that thou haſt therefore the more need and more cauſe to come, and that it is I that have made thee empty and poore on purpoſe, that thou mighteſt come: it is true, I have an eternall purpoſe to exclude many thouſands from mercy, yet my purpoſe is unchangeable, never to caſt off any that doe come for it; I never did it yet, I will not doe it unto thee, if thou doſt come: it is true, many may preſume, yet it is no preſumption, but duty to obey my great command; and it is the greateſt ſin that ever thou didſt, or canſt commit, now to reject it, and refuſe this grace; come therefore poore, weary, loſt, undone creature. Hereupon the heart and will come, and reſt, and roll themſelves upon theſe bowels, and there reſt; thus the whole ſoule comes, and this I ſay againe is Faith. Iuſt as it is with the loadſtone drawing the iron, who would think that iron ſhould be drawn by it? but there is a ſecret vertue comming from the ſtone which drawes it, and ſo it comes and is united to it; ſo who would think that ever ſuch an iron, heavy, earthy heart ſhould be drawne

drawne unto Christ? yet the Lord lets out a secret vertue of truth and sweetnesse from himselfe, which drawes the soule to Christ, and so it comes.

May not the consideration of this be of great consolation to those that want assurance, and therefore thinke they have no faith? oh remember that if thou commest unto Christ, as that poor woman of *Canaan*, she had no assurance she should be helped of Christ, nay Christ tells her to her teeth, that he would not *cast childrens bread* to such *dogs*, yet she came to him, and looked up to free mercy, and clasped about him and would not away; you will say, Was this faith? yes, our Saviour himselfe professeth it before men and Angels, *Oh woman, great is thy faith, Mat.* 15. 28. So I say unto all you poor creatures whom the Lord hath humbled, and made vile in our own eyes, unworthy of childrens bread as dogs; yet you look up unto, and rest upon mercy with your whole heart; this is precious faith in the account of Christ.

Quest. But how shall I know when the whole soule comes to Christ?

Answ. When the eye of the soule so sees Christ, and the heart so embraceth and resteth upon Christ, as that it resteth *in* Christ, as in its portion and all sufficient good: many rest upon Christ that doe not rest in him, that is, that

that are not abundantly ſatisfied with him; and hence their ſoules goe out of Chriſt to other things to perfect their reſt, and ſo their hearts are divided between *Chriſt* and other things; oh *feare* this, ſaith the Apoſtle, *leſt there being a promiſe left us of entring into his reſt, any of you fall ſhort of it*; for (ſaith he) *we that have beleeved doe enter into reſt, verſe* 3. ſo ſay I to you; of all deluſions, fear this, leſt when you come to *Chriſt*, and reſt upon *Chriſt* for life and ſalvation, that you reſt not in *Chriſt*: *I tell you*, ſaith *Chriſt* to thoſe that came to him, and were conſtant followers of him, *Iohn 6. 53. except you eat the fleſh and drinke the blood of the Sonne of God, you have no life in you*; what is this eating and drinking? verily, ſipping and taſting is not properly eating and drinking, taſting your meat will not ſatisfie you, and therefore will not nouriſh life in you; to eat and drink *Chriſt* is ſo to receive him, as to ſatiate and ſatisfy the ſoul with him: to quench all your deſires, your hungring and thirſting in him; untill thy ſoule ſaith, as he ſaid in another caſe, *it is enough that* Joſeph *lives*, ſo Lord I have enough now I have this love, this grace of *Chriſt* to be my portion; now you reſt in *Chriſt*. For if there be ſome great good a man enjoyes, if there bee any good wanting in it, it is not poſſible that his whole heart ſhould be ſet upon it: *Ex. gr.* Heb. 4. 1.

a man hath food, but if hee wants clothes, and his bread will not cloath him, his whole heart will not be ſet upon his food, but upon that which may cloath him alſo: ſo on the contrary if there bee an eminent good, wherein he finds all in one, no good out of it, that is wanting in it; it is certain that the whole ſoule is carried after this good: ſo it is here, when the ſoule ſo comes to Chriſt, as that it comes for all good to him, and ſo finds all good in him, that he now only ſupports the ſinking ſoule, verily the whole ſoule is now come, becauſe as it felt before it came all wants and evills out of him, ſo now it finds all fulneſſe in him, and whither ſhould the whole ſoule be carried but after ſuch a good? when the Lord calls to the ſoule to come and take all with nothing, take all or nothing. And hereupon it comes and drinkes, as it is *Iohn* 7. 37. ſatisfying it ſelfe there, and profeſſing, Lord I now deſire no more, I have enough. Oh brethren, what faith there is among men at this day I cannot tell, but this I am ſure was *Abrahams* faith, *Gen.* 17. 1. and *Davids* faith, 2 *Sam.* 23. 5. and *Peters* faith, *Iohn* 6. 68. and *Pauls* faith, *Phil.* 3. 8, 9. *Gal.* 6. 14. When the ſoule thus reſts upon the rock Chriſt, *the gates of hell* may *availe*, but never *prevaile* againſt ſuch a one: he that hath ſet the whole world at his heeles, and ſold himſelfe out of all

all for this pearle, and this abundantly recompenceth all his losses, such a one hath Christ his owne, and shall never be deprived of him againe; the Lord never gives his elect any rest out of Christ, that they may find rest at last in Christ. When thus the soule is entred into rest, the whole soule is drawne here, and this is the great reason why many men famous in their generations and times in the eyes of others for Faith; yet rotten at the heart and thence turne Apostates, one proves covetous, another ambitious, another voluptuous, another growes conceipted, another growes contentious, another growes formall. What is the reason of this? verily, they did rest upon Christ, but did never find rest in Christ, and therefore their whole soule never came to him; Christ after some time of profession grew a dry and common Christ unto them, though at first they wondred at him, and he was very sweet unto them; and hence they departed from him, as from an empty dry pit in Summer time where they found nothing to refresh them: but the Lord Jesus carries it towards all the faithfull, as *Elkanah* did toward *Hannah*; though she was in a fit, much vexed and troubled for want of children, yet because he loved her exceeding dearly, he quiets her againe with this, *Am not I better unto thee then ten sonnes?* so though they may be un-

quiet for some odde fits for want of many things, yet because Christ loves them, hee brings them back unto their rest, saying, Am not I better then all friends, all creatures, all abilities, all spirituall created excellencies? and hereby they find rest to their soules, in him againe.

Object. But is there any beleevers heart so knit unto Christ, but that there is a heart also after other vanities? doe they find such rest in him, as that they find no disquietnesse? is there not an unregenerate part and much unbelief, remaining? is any mans faith made perfect that the whole soule must come, or else there is no true faith?

Answ. It is true, there is an unregenerate and a regenerate part in a godly man, but not *a heart and a heart* (the note of a wicked man in Scripture phrase) there are disquietings in the hearts of Saints after that they be in Christ, even *Solomon* himselfe may sometime seek out of Christ for rest in his orchards and gardens, knowledge and wisdome; yet there is a great difference between these that are in the Saints, arising from the unregenerate part, and those that be in the wicked, arising from a heart and a heart, or a double heart: and this difference is chiefly seen in two things.

1. A double minded man who hath a double heart makes not a dayly warre against that heart

heart which carries him away from resting only in Christ: for Christ quiets his conscience, and the world comforts his heart. Christ gives him some rest; and because this is not full, his heart runs out to the creature, and to his lusts for more; and so betweene them both hee hath rest, and hee is quieted with this, because he feeles what he sought for: and therefore he must needs have Christ, else his conscience cannot be quiet, and hee must needs have his lusts, his ease, and this world too, else his heart is most unquiet; but let him have both, he is now quiet. *Micah* 3. 11. *The Priests teach for hire,* (there the world quiets them) *yet they will leane upon the Lord* too, because this also comforts them; what doe they now? doe they make war against this wofull frame? No, no, but flesse themselves in it, saying, *No evill shall come to us*; but a poore beleever whose heart is upright, it is true, there are many runnings out of his heart after other vanities, and much unquietnesse of spirit, yet the regenerate part makes warre against these, as Gods enemies, and the disturbers of the peace of Christs Kingdome; *Psalme* 42. *David* professeth, *his teares were his meat day and night*, verse 3. and *his heart was wofully sunke and fallen*, yet what doth hee? first hee chides himselfe, *Why art thou cast down, oh my soule?* and then secondly he makes his mone to the

Lord of it, *verſe* 5, 6. *Lord my ſoule is caſt downe, oh Lord pity me*; you ſhall ſee alſo, *Pſal.*73. 2. his eyes were dazled with the glory of the world, and the wicked in it, that he had *almoſt forſaken God*; yet within a little while after he gets into the *Sanctuary of God*, and then loaths himſelfe for ſuch fooliſh and bruiſh thoughts; and cloſeth with God againe, ſaying, *Whom have I in heaven or earth but thee? verſe* 25.

2. All the out-runnings of the hearts of the faithfull and their diſquietneſſe of ſpirit thereby, make them to returne to their reſt againe, and give them the more reſt Pſ. 116. 7. in the concluſion: *David* was a Bird out of his neſt for a time, and therefore when he conſidered how the Lord had *ſaved his eyes from teares, his ſoule from hell*, returnes againe, and ſaith, *Return to thy reſt oh my ſoule*; *Pſal.* 25. 13. it is ſaid, *his ſoule ſhall dwell at eaſe*, or (as the word ſignifies) *ſhall lodge in goodneſſe*; ſome hard work full of trouble, ſome ſtrong luſt, or ſad temptation, deſertion, affliction, the Lord exerciſeth the ſoule withall for ſome time, and ſo long the ſoule is in heavineſſe and much wearineſſe of ſpirit, as it is 1 *Pet.* 1. 6. yet when this dayes work is done, when the ſin is ſubdued, and the temptation hath humbled him, then a beleevers ſoule ſhall lodge in goodneſſe; he ſhall have an eaſie bed, and a ſoft pillow

to

to reſt on at night; When have the faithfull ſweeter naps in Chriſts boſome then after ſoreſt troubles, longeſt eclipſes of Gods pleaſed face? when doe their ſoules cleave cloſer to the Lord, then when they are ready to forſake the Lord, and the Lord them? Certainly fire is wholly carryed upward, when that which ſuppreſſeth it, makes it at laſt break out into greater flame; *Peter* falls from Chriſt, yet he is *Peter*, a ſtone cleaving moſt cloſe unto Chriſt, above all other the Apoſtles; becauſe his fall being greater, his faith clave the cloſer to the Lord Chriſt for ever after it: *Solomons* heart certainely never clave ſo unſeparably unto the Lord, as after his fall, wherein he did more experimentally find and feele the emptineſſe and vanity of thoſe things, wherein he did imagine before ſomething was to be found; but he that hath a double heart, never enters into reſt, but the longer he lives the more common Chriſt, his truth, and promiſes grow; they are but fading flowers, whoſe beauty and ſweetneſſe affect him for a time; but they wither before the Sun ſet: and therefore the longer he lives, the leſſe favour he finds in theſe things, and therefore takes leſſe contentment therein; the Lord Jeſus and all his ordinances grow more flat and dry things to him, and therefore though at firſt he might *rejoyce* (as *Johns* hearers, *John*

5 35.) *in these burning and shining lights*, yet it is but *for a season*; at last he discovers himselfe, not by a renewed returning to his rest, but by a wearyish forsaking of it. The Raven never returned to the Arke againe, because it could live upon the floating carrion on the waters; whereas the Dove finding no rest there, returns againe.

Fourthly, the end of Faith.

This is the fourth particular in the description of Faith: The whole soule commeth to Christ, *For Christ and all his benefits*; and this is the end of Faith, or of a beleevers comming unto Christ: the end of faith is sometimes expresst by a generall word *Life*, *Iohn* 5. 40. but you must remember that hereby is meant the Lord of life first, and so all the blessings of life. The falsnesse and hypocrisie of Christs followers appeared in this, *Iohn 6. 26. you seek me*, saith Christ, *for loaves*, that was their end; as many a one in these dayes if they be in outward misery seek unto Christ for outward mercy, corn in time of famine, health in time of sicknesse, peace upon any termes in time of warre; and if they be in any inward distresse, now they seek to Christ for comfort and quiet, and so like many sick patients desire the Phisitian, not to have him married to them, but for some of his physick only, to be healed by him:

him; but what ſaith our Saviour to theſe perſons? verſe 27. *Labour not for the meat that periſheth*, what ſhould be the end of their labour then? he tells them, *but for that bread that endures to everlaſting life*; what is this *bread?* ſee the 33. and 35. and 48. verſes, he tells them, *I am the bread of life*; ſeek for me therefore, come for me; and look as none can have life from the bread, unleſſe he firſt feed upon the bread it ſelfe, ſo none can have any life or benefit from Chriſt that comes not firſt to Chriſt for Chriſt. Conceive of this thus: God in Chriſt is the compleat object of faith under a double notion; Firſt as ſufficient, in being all we want unto us; Secondly, as efficient, in communicating all to us, and doing all for us. In the firſt reſpect, he is *Elſhaddai*, in his promiſe; in the ſecond reſpect he is *Iehovah*, *Exod.* 6. 3. in making good his all-ſufficient promiſe; hence faith comes to him for a double end, firſt that he would give himſelfe and be all to it, Secondly, that he would communicate all his bleſſings and benefits alſo, and ſo doe all for it. For in the covenant of Grace, the Lord doth not onely promiſe a new heart, pardon of ſinne, with the reſt of thoſe ſpirituall benefits, but, alſo himſelfe, *I will bee their God, and they ſhall be my people.* Hence Faith comes firſt for that which the Lord principally promiſeth, *viz.* God himſelfe,

and then for all the reſt of thoſe heavenly and glorious benefits; and hence it is, if any man come for Chriſt himſelfe without his benefits, and regard not the conveyance of them, as the Familiſts at this day doe, who aboliſh all inherent graces, and ſome of them all ordinances becauſe Chriſt is all to them; or if any come for the benefits of Chriſt without Chriſt himſelfe, as many among our ſelves doe, who never account themſelves happy in him, but onely by ſome abilities they receive from him; neither of theſe come with a ſingle eye, nor fixe a right end in their cloſing with Chriſt: you muſt firſt come for Chriſt himſelfe, and ſo for all his benefits.

For eſtabliſhing your hearts in which truth, conſider theſe things.

1. Conſider what drives any man to Chriſt. Is not ſenſe of wants one main thing? now what are a chriſtians wants, when the Lord hath humbled him? are they not, firſt, want of Chriſt; and ſecondly, of all the benefits of Chriſt? *viz.* righteouſneſſe, peace, pardon, grace glory, *Iohn* 16. 9. If therefore the ſoules of all the elect feel a want of both, doth not Faith come to Chriſt for both? *Iohn* 4. 10. *If thou kneweſt the gift of God,* (*i. e.* the worth of him, and thy want of him) *thou wouldeſt aske, and hee would give thee water of life.*

2. What

2. What doth the Lord offer in the Gospell? is it not first Christ himselfe, and then all the benefits of Christ? *Isay* 9.6,7. *To us a Sonne is borne, to us a Sonne is given*; in the receiving therefore of Christ by faith, what should the soule aime at, but that it may have the Sonne himselfe, and so all his benefits with him?

3. Can any man have eternall life, that not only hath not the benefits flowing from the Sonne, but that wants the Son himselfe? I am sure the Apostle expressly affirmes it, 1 *Iohn* 5. 12. *He that hath the Son hath life, he that hath not the Son hath not life*; Faith therefore must come for Christ himselfe: as in marriage the woman consents first to have the man, and so to have all other benefits that will necessarily follow upon this.

4. The happinesse of all the Saints consists in two things: First, union to Christ; Secondly, communion with Christ. Faith therefore pitcheth first upon Christ himself, that it may have sure and certaine union to him (for our union is not unto any of the benefits flowing to us from Christ; we are not united unto forgivenesse of sinnes, nor peace of conscience, nor holinesse, &c. but unto the person of the Son of God himselfe) and then secondly commeth, for the communication of all the benefits arising onely from union; as *Paul*, *Phil.* 3. 9, 10. esteems

all,

all things dung and losse, first, *to be found in him, that so he might have his righteousnesse* in justication, *and feele the power of his death and resurrection* in sanctification, &c. in one word, Faith first buyes the pearle it self, and then seeks to be inriched by it; it finds *the treasure* of grace, glory, peace, mercy, favour, reconciliation in Christ, but then buyes the *field* it selfe, that it may have the treasure also, *Mat.* 13. 44. the Lord Christs great desire is, that *all his might be with him to see his glory*, *Iohn* 17.24. and Faith desires first to have him, and be for ever with him, *and so* to partake of that glory: the Lords great plot is first to perfect the Saints in Christ, *Col.* 2. 10. *yee are compleat in him*; then to make them like to Christ by communicating life, grace, peace, glory from him: *Col.* 3. 3, 4. 1 *Iohn* 3. 1, 2. Faith therefore first quiets it selfe in him, then seeks for life from him; it comes first for Christ, and then for all the benefits of Christ.

Oh that this truth were well considered, how would it discover abundance of rotten counterfeit faith in the world, some seeking for peace and comfort, and catching at promises without seeking first to have the person of Christ himselfe, *in whom only all the promises are Yea, and Amen.* Others despising the benefits of Christ, especially grace, holinesse, and life from him; because (say they)

they) *Christ is all in all* to them. Ask them, Have you any grace, change of heart, &c? tush! what doe you tell them of repentance, and faith, and holineſſe? they have Chriſt, and that is ſufficient; they have the ſubſtance, what ſhould they doe now with ſhadowes of Ordinances, Miniſteries, or Sacraments? they have all graces in Chriſt, why ſhould they look either for being of, or evidence from any grace inherent in themſelves? they have a living holy head, but Chriſts body they ſay is a dry Skeleton, a dead carcaſe, and they are but dry bones: & is it ſo indeed? then look that God ſhould ſhortly bury thee out of his ſight, aſſuredly you that want and deſpiſe the benefits comming from him, ſhall never have part nor portion in him at the great day of Account; Chriſt is a Saviour *to ſave men from their ſins*, not *to ſave men and their ſins*; Chriſt is King and Prieſt of his Church, *holy and ſeparated from ſinners*, *Heb.*7. 26. and if you have any part or portion in him, he hath made you *Kings and Prieſts* alſo to God and his Father, and hath not left you in your pollution, but *waſht you from it in his owne blood*: *Rev.* 1. 5,6. *The law of God is written on the heart of Chriſt*, *Pſal.* 40. 8. with *Heb.* 10. 5, 6, 7. and if ever hee wraps you up in the covenant of grace, *he will write his law in your hearts alſo*, *Heb.* 8. 10.

Let

Let all deluded Familists tremble at this, that in advancing Christ himselfe, and free grace, abolish and despise those heavenly benefits which flow from him unto all the elect. Let others also mourne over themselves, that have with much affection been seeking after Christs benefits, peace of conscience, holinesse of heart and life, promises to assure them of eternall glory, but have not sought first to embrace and have the person of the Lord Jesus himselfe.

Oh come, come therefore unto the Lord Jesus for Christ himselfe, and for all his benefits; I say for *All* his benefits. This is that which the Apostle prayes for *with bended knees* for the Ephesians, *that they might* (not take in a little, but) *comprehend the height, depth, length, bredth of Christs love, that so they might be filled with all the fulnesse of God.* This is that which our Saviour expresly with much vehemency calls for, *Iohn* 7. 37. *Let all that thirst come unto me, and drinke*; not *sip and taste a little*, as Reprobates and Apostates doe, *Heb.* 6. 4, 5. but *drinke, and drinke abundantly*, as it is *Cant.* 5. 1. And observe it, that upon these very termes the Lord tenders grace and mercy, *Rom.* 5. 17. the Apostle doth not say, *They that receive* a little, but *abundance of grace, shall reign by righteousnesse unto eternall life. Open thy mouth wide and I will fill it*, *Psal.* 81. 11, 12.

Eph. 3. 14, 18.

And

And moſt certainely this is one principall difference between the faith of the Elect and Reprobates, (and if I miſtake not, the principall) the elect cloſe with Chriſt for that end, for which the Father offers him, which is, that they might poſſeſſe his Sonne, and all his benefits, and therefore come poore and empty, for all; the reprobate come not for all, but for ſo much and no more then will ſerve their owne turne; in miſery they would have Chriſt to deliver them, but what care they for ſpirituall mercies? in trouble of conſcience, or after their foule falls into filthy luſts and ſins, they come to Chriſt to forgive them and comfort them, but what care they for holineſſe and a new nature? ſome ſinnes they would have Chriſt ſave them from, but they regard not redemption from all; they cannot come to Chriſt, that all the powers of darkneſſe may be perfectly ſubdued, that their owne ſinnes, and ſelves, conceits, and wills, may be led away captive by this mighty Conquerour; that Chriſt in all his authority, grace, peace, life, glory, might be for ever advanced in them and by them.

It was *Auſtins* complaint in his time of many of his hearers, that *Chriſtum aſſequi*, to have Chriſt was pleaſing to them; but *ſequi Chriſtum*, to follow Chriſt, this was heavy. To cloſe with Chriſts perſon, is ſweet to

to many; but to cloſe with his will, and to come to him that he would give them a heart to lye under it, this benefit they deſire not. All Chriſt is uſeleſſe and needleſſe; but ſomething from Chriſt is precious to them: for the Lord Ieſus ſake beloved take heed of this deluſion; if any thing hath been bought for us at a deare rate, and coſt much; if the man ſhould offer to hold any part of it backe, we will not abate him any thing, we will have it all, becauſe it coſt deare; I tell you pardon of ſin, peace with God, the adoption of ſonnes, the ſpirit of grace, perſeverance to the end, the kingdome of glory, the riches of mercy, have beene bought for you by a deare and great price, the precious blood of Chriſt; and therefore if the juſtice of God ſhould hold back any thing, or thy owne unbeliefe tell thee theſe are too great and many for ſo vile a creature as thou art to enjoy, yet abate the Lord nothing; ſay thou art vile, yet Chriſts blood that bought not ſome, but all theſe, is very precious, and therefore take them all to thy ſelfe, as thy portion for ever, and *bleſſe the Lord*, as *David* doth, *Pſal.* 16.7. *that gave thee* this *counſell*. Whiles you are in peace, it may be you may neglect ſo great ſalvation; but the time of diſtreſſe and anguiſh may come wherein you may feel a need of all, even of thoſe hidden depths of mercy above your reach and reaſon;

reason; and therefore, as bees, gather in your honey in summer time, and with *Ioseph* lay up in these times of plenty, wherein the exceeding riches of grace is opened, and poured out at your heeles, for those times of approaching famine, and for those many yeers of spirituall desertion and distresse, wherein you may think, Can it stand with the honour of God to save such a poore sinfull creature as I am? what iron heart is not drawn by this love, for the Lord to invite you to possesse *All* or nothing? *Dives* in hell was desirous of a drop to coole his tongue, and behold the very depths and seas of grace are opened for thee to come in and partake of, if the Lord Jesus should be offered unto thee to pardon some sinnes, but not all; to pardon all sinnes, but not to heale thy nature also; or to heale some back-slidings, but not all; to supply thy spirituall wants, but not outward also, as may be best for thee; or to supply outward, but not inward and spirituall; if he should offer to doe thee good in this life, but not in death nor after death, you might refuse to come in; but when all is offered, all that mercy, which no eye ever saw to pitty thee; all that love, wherewith *Abraham*, *David*, *Paul*, &c. were embraced, now to refuse to come up and possesse these; how can you escape the forest vengeance of a jealous God, that neglect so great

great ſalvation? Oh Lord! what extremity of anguiſh and bitterneſſe wilt thou one day be in, when the contempt of this grace, glowing upon thy conſcience, ſhall preſſe thee downe with theſe thoughts; I am now under all miſery, but I might have had all Gods grace, all Chriſts glory, but wretch that I am I would not? Me thinks if your owne good hereby ſhould not draw you, yet the exceeding great glory the Lord ſhall have hereby, ſhould force you to accept of all this grace; for if thou didſt receive a little grace, beleeve a little mercy toward thee, this makes thee ſometime exceeding thankfull, doth it not? and the very hope of more makes thy heart break forth into a holy boaſting and glorying in Chriſt, *Who is a God like unto thee?* Suppoſe therefore you drank in all, and received all that which the Lord freely offers, ſhould not the Lord be exceedingly magnified then? couldſt thou containe thy ſelfe then, without crying out, *Oh Lord now let thy ſervant depart in peace, for mine eyes have ſeene,* and my ſoule hath now poſſeſſion of *thy ſalvation?* wouldſt not call to the hills, and ſeas, and earth, and heavens, and Saints, and Angels, to break forth into glorious praiſes, and bleſſe this God?

Object. But what have I to doe to come, that am ſo poore, and empty, and full of woes, and wants, and ſinnes? never was any ſo miſera-

ble

ble, and blind, and naked as I.

If Faith commeth for all to Christ, and fetcheth all from him, then never be discouraged because thou hast nothing to bring unto him; let all thy wants and miseries be arguments and motives therefore to come unto him, *Revel.* 3. 17, 18. *Because thou art poore and naked*, nay because thou *knowest it not*, and art not affected with it, therefore come unto me, and *buy eye-salve, and gold, and white rayment. Lord pardon my sinne*, saith *David*, *because it is great: have mercy upon me, for I am consumed with griefe, and am in trouble. Let mercy and truth continually preserve me, for innumerable evills have compassed mee round about. Let us returne unto the Lord, because hee hath wounded us.* I am *a dogge*, therefore let me have *crums*, said the woman of Canaan: oh this is crosse to sense and reason, and we cannot beleeve while we are so exceeding poore, empty, vile, that the Lord should look upon us; but beloved, you little think what wrong you doe to your selves, & the Lord Jesus hereby: for by this means Christ is not to much exalted, nor the creature humbled, both which concurring in faith, make those acts of faith most precious; for while you stand upon something, and would have something to bring to Christ, you hereby exalt your selves; but when you come with sense of nothing

Answ.

Ps. 25. 11. & 31. 9. Psal. 40. 11, 12. Hos. 6. 1, 2

elſe but woes and wants, and ſee Chriſt now making of you welcome, oh this is not only mercy, but raviſhing mercy. If you ſhould come with ſenſe of ſomewhat to Chriſt, and to ſee his love to you; you might glorify mercy in the height, and length, and breadth of it, but not in the depth of it, unleſſe you ſee it reaching its hand to you, when you are fallen into ſo low and poor a condition as nothingneſſe and emptineſſe, and miſery it ſelfe. And therefore doe not come to Chriſt only for the benefits of the covenant, but for the condition of it alſo, when you feele a want of faith it ſelfe; as *Hezekiah* did, *Iſay* 38. 14. *Lord I am oppreſſed, undertake for me.* 1 *Kings* 8. 57, 58. Doe not undertake to fulfill any part of the covenant or any condition in it, or any duty required of thee, of thy ſelfe, but goe empty to Chriſt, and ſay as *David*, *Lord I will run the wayes of thy ſalvation, if thou wilt ſet my heart at liberty.* *Pſal.* 119. 32, 33. *Quicken me, and I will call upon thy name.* *Pſal.* 80. 18. Be ſtrong in the Lord, and the power of his might, but not of thine owne.

Obj. 1. But I come for all, and am never a whit the better, but as poor and miſerable ſtill as ever I was.

Anſw. If the Lord keeps you poor and low, yet the ſame motive that made thee come, let it make

make thee ſtay; it may be the Lord ſees thou wouldſt grow full and lifted up if he ſhould give thee a little, & therefore keeps thee low; better be humble, then full and proud. *Let us goe unto the Lord, becauſe hee hath wounded, broken, and ſlaine us.* But they might object, we doe come, but find no help, no cure. It may be ſo; yet it is ſaid, *After two dayes he will revive us, and the third day wee ſhall live in his ſight, and we ſhall know him, if we follow on to know him, verſe 6.* His goings forth are prepared as the morning, it may be *night* for a time, but the Sun of righteouſneſſe will ariſe gradually and gloriouſly upon thy ſoule. Hoſ. 6. 2, 3.

Truly brethren, when I ſee the curſe of God upon many chriſtians that are now grown full of their parts, gifts, peace, comforts, abilities, duties; I ſtand adoring the riches of the Lords mercy to a little handfull of poore beleevers, not only in making them empty, but in keeping of them ſo, all their dayes; and therefore come to the Lord, poore, empty, naked, nothing, curſed, in the ſenſe of thy want of all things, for all things, and then receive with gladneſſe, yet boldneſſe and holy confidence, not only pardon of ſome ſins, but of all; beleeve, anſwer not to ſome prayers, but all. Embrace in thy boſome not ſome few promiſes, but all. It is a great caſe of conſcience, When may a chriſtian take a promiſe without preſumption,

tion as ſpoken to him, and given to him in particular; and the rule is very ſweet, but certaine: when hee takes all the Scripture and embraceth it as ſpoken unto him, hee may then take any particular proper promiſe boldly; my meaning is, when a Chriſtian takes hold and wraſtles with God for the accompliſhment of all the promiſes of the New Teſtament, when he ſets all the commands before him, as his rule and compaſſe and guide to walke after; when he applyes all the threatnings to drive him nearer unto Chriſt the end of them; this no hypocrite can doe, this the Saints ſhould doe, and by this may know, when the Lord ſpeaks in any particular unto them; go I ſay again therefore unto the Lord for all, and in the ſenſe of all your emptineſſe be abundantly comforted, that though you doe not find ſupply from Chriſt, yet you come unto the Lord Chriſt for it: it is a certaine rule, you ſhall not alway want that good which you come to Chriſt to ſupply, nor alway be maſtered with that ſinne which you come to Chriſt with, to take away: only then be ſure you come for *all*; otherwiſe you doe not come truly: come firſt for Chriſt himſelfe, and then (as I ſaid) for *all* his benefits.

To conclude; this is the direct and compendious way of living by Faith, ſo much urged and preſſed of Gods ſervants, for to live by

by faith properly is to live upon the promiſe in the want of the thing, or to apprehend the thing in the promiſe, *Heb.* 11. 1. now the promiſes are not given to the elect immediately without Chriſt, but firſt Chriſt is given, *i. e.* offered in the Goſpell and received by Faith, and then with him all things alſo; and therefore the Scripture runs thus, *Iſay* 55. 1, 2, 3, 4. *Come unto the waters and drinke, and then, I will make an everlaſting Covenant,* (which containes all the promiſes) *even the ſure mercies of David:* the Apoſtle expreſſely diſputes the caſe, and ſaith, *Where there is a Teſtament,* (containing Evangelicall promiſes) *there muſt firſt bee the death of the Teſtator, Heb.* 9. 15, 16. to whom we muſt firſt *come by Faith*, before we can have right to any promiſe; *Heb.* 7. 22. 25. and 10. 16, 17, 18. 22. *Being juſtified by Faith,* now *we have peace with God*, nay, *we have acceſſe to God*, nay now *we are ſure of ſtanding*, now *we hope in God, and glory to come*; *Rom.* 5. 1, 2, 3, 4. all followes the firſt.

How ſhall a Chriſtian therefore live by Faith? truly, firſt receive Chriſt and come to him for the end I mention; and then thou maiſt be ſure all other things ſhall be given to thee. As for example: doſt want any temporall bleſſing? ſuppoſe it be payment of debts, thy dayly bread, proviſion for thy

family, a comfortable yoake-fellow, &c. Look now through the Scripture for promises of these things, and let thy faith act thus; If God hath given me Christ, the greatest blessing, then certainly he will give me all these smaller matters as may be good for me; but the Lord hath given me Christ, and therfore I shall not want: *Psal.* 23. 1. *The Lord is my shepherd*, saith *David*, what follows? *I shall not want*; there is the like reason in all other things, suppose it be in case of protection from enemies, if the Lord hath given me Christ to save me from hell, then he will save me from these fleshly enemies much more: you shal see, *Isa.* 7. a promise given that *Syria should not prevaile against Judah*: they doubted of this, how doth the Lord seek to assure them? you shall see, *verse* 14. it is by promising *a Virgin shall conceive and beare a Sonne, and his name shall be* Emmanuell; this is a strange reason, (yet you may see the reason of it if you consider this point) so *Isay* 9. 5, 6. *The oppressors rod shall be broken. For unto us a Sonne is borne, a Sonne is given. By Faith they put to flight the Armies of Aliens, brake downe the walls of* Jericho, *did wonders in the world*. What did they chiefly look to in this their faith? you shall see, *Heb.* 11. 39, 40. it was by respecting *the promise* to come, and that *better thing* Christ Jesus himselfe, which we now see with

with open face, and therefore he concludes, *Heb.* 12. 1, 2, 3. *Having ſuch a cloud of witneſſes*, that thus lived and dyed by faith, *let us look unto Jeſus the Authour and finiſher of ours.* The Prophet *Habbakuk*, *Hab.* 2. 5. affirmes, that *the juſt ſhall live by Faith*; What faith is that? conſult with the place, you ſhall ſee it was in the promiſe of deliverance from the Chaldean tyranny, yet the Apoſtle *Paul* applyes it to faith in Chriſts righteouſnes, and that truly, becauſe if their faith had not reſpected Chriſt himſelfe, in the firſt place, they could never have expected any deliverance by the promiſe of deliverance from the Caldeans, but thus they might. Rom. 1. 17.

5. The ſpeciall ground of Faith.

The laſt thing in the deſcripton of Faith is, that the ſoule thus comes *upon the call of Chriſt in his word*, and this is the ſpeciall ground of Faith; wherefore the ſoule comes to Chriſt: take a ſinner humbled and broken for ſin, he cannot prevent the Lord by comming of himſelfe unto Chriſt, and therefore the Lord prevents him, by his gracious call and invitation to come in; *Whom God hath predeſtinated, them hath he called*; our tranſlation from darkneſſe into Gods marvellous light is by being *called.* The ſoule is loſt in humiliation, the Lord Jeſus who is Rom 8. 30. 1 Pet. 2. 9.

come to save that which is lost, seeketh it out in vocation, or calling: Sanctification is the restoring of us to the image of God we once had in *Adam*, as corruption is the defacing of that Image; Vocation is the calling of the soule unto Christ, this voyce *Adam* never heard of; he did not need any call to come to Christ, and therefore was immediately sanctified, as soone as he was made: but wee need Vocation unto Christ, before we can be sanctified by Christ; we need this call to make us come to Christ, to put us into Christ, and therefore much more before we can receive any holinesse from Christ; the ground of our coming by faith is Gods call, 2 *Thes.* 2. 13, 14. *chosen to salvation through sanctification* (the remote end of Vocation) *and beleefe of the truth*, (the next end of it) *whereunto he hath called you*; there is the ground of it. The explication of this call is a point full of many spirituall difficulties; but of singular use, and comfort to them that are faithfull and called; I shall omit many things, and explicate only those things which serve our purpose here in these three particulars.

1. I shall shew you what this call is, or the nature of it.
2. The necessity of it.
3. How it is a ground of coming, and what kind of ground for Faith.

1. The

1. The nature of this Call I shall open for your more distinct understanding in severall Propositions, or Theses.

Our Vocation or Calling is ever by some word or voyce, either outward, or inward, or both; either ordinary or extraordinary; by the ministery of men, or by immediate visions and inspirations of God. I speak not now of extraordinary call, by dreames and visions, and immediate inspirations, as in *Abraham*, and others, before the Scriptures were penned and published; nor of extraordinary call, by the immediate voyce of Christ: as in *Paul* and some other of the Apostles: for these are ceased now, *Heb.* 1. 1. unlesse it be among people that want ordinary meanes, and elect infants, &c. whose call must be more then by ordinary meanes, because they want such means; we speak now of ordinary call by the ministery of men.

2. This voyce in ordinary calling home of the elect to Christ, is not by the voyce of the Law, (for the proper end of that is to reveale sinne and death, and to cast down a sinner) but by the voyce of the Gospell bringing glad tidings; written by the Apostles, and preached to the world. He hath *called you by our Gospell. These things are written that you might beleeve. By the foolishnesse of preaching, the Lord saves them that beleeve.* I meane preaching at the first or second rebound;

2 Thes. 2. 14. Joh. 20. 31. 1 Cor. 1. 21. with 26

bound, by lively voyce, or printed Sermons at the time of hearing, or in the time of deep meditation, concerning things heard; the Spirit indeed inwardly accompanies the voyce of the Gospell, but no mans call is by the immediate voyce of the Spirit without the Gospell, or the immediate testimony of the Spirit breathed out of free grace, without the word. *Eph.* 1. 12, 13. And therefore, that a Christian should be immediately called without the Scripture, and the Scripture only given to confirme Gods immediate promise, as a Prince gives his letter to confirme his promise made to a man before; (as *Valdesso* would have it,) is both a false and dangerous assertion.

3. This voyce of the Gospell is the voyce of God in Christ, or the voyce of Jesus Christ, although dispensed by men, who are but weak instruments for this mighty work sent & set in Christs stead; but the call, the voice is Christs; its the Lords call: *Rom.* 1. 6. it is certaine some of the messengers of Christ called the Romans by the Gospell, yet *Paul* saith, *they were called of Christ Iesus, the dead heare his voyce and arise and live*; and when the time of calling comes, they listen to it as *his* call: and hence it is styled, *Heb.* 3. 1. because the Lord Christ from heaven speakes, takes the written word into his owne lips, as it were *Cant.* 1. 1, 2. and thereby pierceth through

Joh. 5. 29.

2 Thess. 2. 12, 13.

through the eares, to the heart, through all the noyse of feares, sorrowes, objections against beleeving, and makes it to be heard as his voyce; the bowels of Christ now yerne toward an humbled lost sinner bleeding at his feet, therefore can contain no longer, but speaks and calls, and makes the soule understand his voyce: so that this call is not a mean businesse, because the Lord Jesus himselfe now speaks, whose voyce is glorious.

4. The substance of this call, or the thing the Lord calls unto, is to *come unto him*: for there is a more common calling (or as some tearme it, a particular calling) of men, as some to be *Masters* or *Servants*, 1 *Cor.* 7. 24. 20, 21. or to *office in Church or Common-wealth*, as *Aaron*, *Heb* 5. 4. and the voyce there is to attend unto their work to which they are called. There is also a remote end of vocation, which is to *holinesse*, 1 *Thes.* 4. 7. and unto glory also, 2 *Thess.* 2. 14. *Phil.* 3. 14. but we now speak of more speciall calling, the next end of which is *to come unto Christ*, the soule hath lived many yeares without him, the Lord Jesus will now have the lost prodigall to come home, to come to him; the soule is *weary and heavy laden*, and the Lord Jesus could easily ease it without its comming to him: but this is his will, he must *come to him for it*: *Mat.* 11. 27. *Ier.* 3. 7. 22. *I said after shee had done these things*,

things turne unto me; come unto me ye back-ſliding children, Ile heale your back-ſlidings, Jer. 4. 1. *If thou returneſt, returne unto me.* This voice, *Come unto me*, is one of the ſweeteſt words that Chriſt can ſpeak, or man can heare, full of Majeſty, mercy, grace, and peace; a poor ſinner thinks; Will the Lord ever put up ſuch wrongs I have offered him, heale ſuch a nature, take ſuch a viper into his boſome; doe any thing for me? if there be but one in the world to be forſaken, is it not I? the Lord therefore comes and calls, *Come unto mee and I will pardon all thy ſins, I will heale all thy back-ſlidings; I will be angry no more.* Jer. 3. 12. 13. *Though thou haſt committed whoredome with many lovers, yet returne unto me ſaith the Lord.* Ier. 3. 1. Though thou haſt reſiſted my Spirit, refuſed my grace, wearied me with thine iniquities, yet come unto me, and this will make me amends; I require nothing of thee elſe but *to come:* for Gods call is out of free grace, *Gal.* 1. 6. and therefore calls for no more but only to come up and poſſeſſe the Lords fulneſſe, *Luke* 14. 17. 1 *Cor.* 1. 9.

Iſay 55. 1, 2.

5. This call *to come*, is for ſubſtance all one with the offer of Chriſt; which conſiſts in three things.

1. Commandement to receive Chriſt as preſent and ready to be given to it: as when we offer any thing to another, it is by commanding

manding them to take it: 1 *John* 4. 23. and this binds conſcience to beleeve, as you will anſwer for the contempt of this rich grace, at the great day of account.

2. Perſwaſion and intreaty to come and receive what we offer: for in ſuch an offer wherein the perſon is unwilling to receive, and we are exceedingly deſirous to give, we then perſwade; ſo doth Chriſt with us. 2 Cor. 5. 19, 20.

3. Promiſe: to offer a thing without a promiſe of having it, if we receive it, is but a mock-offer; and hence you ſhall find in Scripture ſome promiſe ever annexed unto Gods offer, which is the ground of faith, *Ier.* 3. 22.

6. This call or offer hath three ſpeciall qualifications: firſt, it is inward as well as outward, for the Lord calls thouſands outwardly who yet never come, becauſe they want an inward call to come; an inward whiſpering ſtill voyce of Gods Spirit: and therefore it is ſaid, *He that hath heard and learned* (not of man only, but) *of the Father commeth unto me, Iohn* 6. 45. The Lord doth not ſtand at the outward doore only and call to open, but the Lord Jeſus comes in, he comes neare unto the very heart of a poor ſinner & makes that underſtand, *Hoſ.* 2. 14. and the Lord makes his grace glorious, and his mercy ſweet unto the hearts of his Elect; Look (ſaith the Lord Jeſus) how I have left thouſand thouſands in the world, and have had greater

greater cause so to have left thee; but behold I am come unto thee, oh come thou now unto me.

Mark. 16. 15.

2. It is a particular call; for there is a generall call and offer of grace to every one. Now though this be a meanes to make it particular, yet the Spirit of Christ which is wont to apply generalls unto particulars particularly, makes the call particular, that the soule sees that the Lord in speciall means me, singles out me in speciall to beleeve; otherwise the soules of the elect will not be much moved with the call of God, so long as they think the Lord offers no more mercy to me then to any reprobate; and therefore the Spirit of Christ makes the call particular. *Esay* 43.1. *I have called thee by name: Iohn* 10. 5. *He calleth all his sheep by name*; not that the Lord calls any by their christen name (as we say) as the Lord did extraordinarily call *Samuel*, *Samuel*, and *Paul*, *Paul*; but the meaning is, look as the Lord from before all worlds writ down their names in the book of life, and loves them in speciall, so in Vocation, (the first opening of Election) the Lord makes his offer and call special, and so speciall as if it were by name; for the soule at this instant feeles such a speciall stirring of the spirit upon it which it feels now, and never felt before; as also its particular case so spoken unto, and its particular objec-

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ctions so answered, and the grievousnesse of its sinne in refusing grace so particularly applyed, as if God the onely searcher of hearts onely spake unto it, and so dares not but thinke and beleeve that the Lord meaneth mee.

3. It is effectuall as well as inward and particular. *Luk.* 14.23. *Compell them to come in.* *Iohn* 10. 16. Christs *other sheep shall heare Christs voice*, and those he *must* bring home; for every inward call is not effectuall. There came a man in without his wedding garment, *Mat.* 22. 6,7,8. whence our Saviour saith, *Many are called, but few chosen*; but this I now speak of, is *a calling out of purpose*, *Rom.* 8. 28. and therefore never leaves the soule, untill it hath reall possession of Christ, and rests there; this call falls upon a sinner humbled, not hard hearted; & hence the call is effectuall, *Mat.* 9. 12,13. 2 *Chron.* 30. 10, 11. it is such a call as was in creation, *Rom.* 4. 17. And hence the soule cannot but come, and when tis come it cannot depart, like *Peter*, *Lord, whither should we goe?* and therefore though it hath never so many objections in comming to Christ, never so much weaknesse or heartlesnesse to close with Christ, yet the Lord brings it home, and there keeps it, and now it infinitely blesseth God that ever the Lord gave it an eye to see, an heart to come and seek after Jesus Christ.

Thus

2. Thus much of the nature of this Call, now follows the neceſſity of it, which appears in theſe three particulars.

1. No man ſhould come unleſſe firſt called; as it is in calling to an ordinary office, ſo tis in our calling much more unto ſpeciall grace; the Apoſtle ſaith, *Heb.* 5. 4. that *No man takes this honour, but he that is called of God*; ſo what hath any man to doe with Chriſt, to make himſelfe a ſonne of God, and heire of glory thereby, but he that is called of God? what have we to doe to take other mens goods, unleſſe called thereto? what have we to doe to take the riches of grace and peace, if not called thereto? tis preſumption to take Chriſt whiles uncalled, but not when you are called thereunto.

2. Becauſe no man would come without the Lords call. *Mat.* 20. 6, 7. *Why ſtand you here all the day idle?* The anſwer was, *No man hath hired*, or *called us thereto.* When there is an outward call onely, yet men will not come in, *Mat.* 23. 37. and therefore there muſt be an effectuall call to bring men home, *Eſay* 55. 5. and therefore you ſhall ſee many, let there be a legall command, ſuppoſe to ſanctifie a Sabbath, or to ſpeak the truth; they have no objections againſt obedience unto this: but preſſe them to beleeve, ſhew them Gods call for it, they have more feares and objections riſing againſt this then there

there be haires on their head, becauſe the ſoul would not cloſe with this.

3. Becauſe no man could come unleſſe called. *John* 6. 44. *No man can come to me, unleſſe the Father draw him*; and how doth the Father draw any man, but by this call? if the Lord ſhould not come and ſpeak himſelfe, and make his call the moſt joyfull tidings and the ſweeteſt meſſage that ever came to it, it would ſay, I have no heart, I cannot, I am not able, for *Rom.* 11. 32. *wee are ſhut up under unbeliefe*; and therefore the Lord Jeſus, *Luke* 15. 5. muſt bring his ſheep home upon his ſhoulders, elſe it will dye in the wilderneſſe of its own droopings; whereas when the Lord effectually ſpeaks, the ſoul cannot but come.

Laſtly, how this call is a ground of faith, and what ground of faith. 3.

For anſwer hereunto, I doe not make this call conſidered without the promiſe, the ground *on which* Faith reſts, (for that is Gods free grace in the promiſe) but the ground *by which* it reſts, or wherefore it reſts upon the promiſe. The mind ſees (1.) the freeneſſe of mercy to a poore ſinner in miſery, and this breeds ſome hope the Lord may pitty it. (2.) The fulneſſe and plenteous riches of mercy, and this gives very great encouragement to the ſoule to think, The Lord (if I come to him) ſurely will not deny me a

drop, *Pſal.* 130. 7, 8. The Prodigall *comes home* becauſe of *bread enough in his fathers houſe*, though he was not certaine he ſhould have any. (3.) The precious neſſe and ſweetneſſe of mercy makes the ſoule long vehemently for it, *Pſal.* 36. 6, 7. and makes it ſet all other things at a low rate, to enjoy it; but when unto all this the Lord ſends a ſpeciall commandement, a ſpeciall meſſage on purpoſe, and calls it to come in, and accept of it, and take mercy as its own, and that for no other reaſon, but becauſe it is commanded and called to accept of it; this puts an end unto all doubts, all feares, all diſcouragements, and the ſoule anſwers as thoſe, *Ier.* 3. 22. *Behold, we come, for thou art the Lord our God.* As a man in great want of bread, one comes and freely offers him bread to preſerve his life, the man takes it; if you aske him, Why doe you take it? you are a poore fellow, unworthy of it, never did yet one houres work for it: he anſwers, Tis true, I am unworthy, but yet becauſe it is offered to me to preſerve life, I gladly take it; the man doth not promiſe abſolutely to me, that this bread is mine, and ſhall feed me; but he tels me, if I doe receive it, it ſhall certainly be mine to feed me; and this is the main ground of his receiving of it. Juſt ſo it is in Faith; Aske an humbled ſinner, Why doe you beleeve? Why doe you take Chriſt as your owne?

owne? Hath the Lord said absolutely that he is yours? No, saith the soule, but the Lord freely offers himselfe unto me, who am undone without him, and saith, if I doe receive him, he shall be for ever mine, to give life to me, and therefore I thankfully accept of him; this is the ground of Faith. The Scripture sets out this in a lively similitude *of a great Supper*, to which many were *invited*; what was the ground of their comming to it? Behold, all things are ready if you come and eate, they are not yours if you doe not come; but if you come at my call and invitation, then all things shall be yours. And hence it is that they that came not, were excluded; they that came were received with welcome. Luc. 14 : 17

I know tis a question of some difficulty among some, *viz.* Whether an absolute testimony of actuall favour and justification be not the first ground of Faith? They that make Faith to be an absolute assurance of Gods favour, must of necessity maintain this assertion, and then these things will follow.

1. That a Christian must be justified before he beleeve; for the cause of Faith must goe before Faith. This proposition, *Thou art justified, reconciled*, is according to this assertion the cause of faith; for no proposition can therefore be true, because we are perswaded that it is true; but it must be first true,

before I am perſwaded of it; the wall is not white, becauſe my eye ſees it ſo, but it muſt firſt be white, and then I ſee it ſo. Now to make actuall juſtification before faith, is croſſe to the whole current of Scripture. *We beleeve that we might be juſtified*, *Gal.*2. 16. we are not juſtified that we might beleeve. *We paſſe from death to life by faith*, *Iohn* 5. 24. we are not in a ſtate of life before faith. *When the Lord Ieſus ſaw their faith*, *Mat.*9.2. *he* then *ſaid*, *Be of good comfort, thy ſinnes are forgiven thee.* The Word ſaith, *He that beleeveth not, is condemned already*, *Iohn* 3.18. and therefore (unleſſe the Spirits witneſſe be croſſe to the Word) it doth not ſay to one that beleeveth not, that he is abſolved already. To be *juſtified by faith*, and to be *juſtified by Chriſts righteouſneſſe* is all one in the Scriptures phraſe and meaning, *Gal.*2. 16, 17. Add therefore we may as well ſay that we are juſtified before and without Chriſt, as before and without faith. And indeed this doctrine of being juſtified by faith, and by this meanes to have remiſſion of ſinnes, the Apoſtle *Peter* affirms to be the doctrine of all the Prophets, *Acts* 10. 43. *To him give all the Prophets witneſſe, that whoſoever beleeve in him, ſhall receive remiſſion of ſinnes:* not that they had remiſſion of ſinnes before they did beleeve. I know not any one Proteſtant Writer that maintains

taines our justification before and without faith, except learned *Chamier*; who not knowing how to avoid the blow of *Bellarmines* horned argument, that if Faith be an assurance of our actuall justification, then we are first justified before we beleeve; he affirmes we are justified before faith: and therefore that when the Scripture saith *we are justified by faith*, the reason of that (saith he) is not because our faith doth *efficere justificationem, i.e.* is a cause (meaning instrumentall) of our justification; but because *efficitur in justificato, i.e.* is wrought in a justified person: but if that be the reason of the phrase, we may affirme our justification to be as well by love, and sanctification, and holy obedience, as by faith, because these are wrought in a justified person also.

Then no mans ministry nor the doctrine delivered by the faithful Ministers of Christ frō out of the Scriptures, can be any ground of faith, for before faith no Minister of Christ can say to any man in particular, or any men in generall, that they are already justified, and reconciled, and therefore beleeve it; but to deny that doctrine which is opened out of the Scriptures by the Ministers of Christ, to be the ground of Faith, is expresly crosse to the testimony of Scriptures, and the end of the Ministery, and of the messengers of Christ, who have the keyes of office given 2.

to them, that *what they bind on earth, is bound in heaven; what they loose on earth, is loosed in heaven; whose sins they remit, they are forgiven, whose sins they retain, they are retained.* Mat. 16. 16. Ioh. 20. 23. Most excellent for this purpose is the Apostles dispute, Rom. 10. *You need not go up to heaven, nor down to hell, to fetch Christ himselfe to tell you whether you shall be justified and saved.* ver. 6, 7. *For the word is nigh them, verse* 8. that opens Christs heart unto thy heart. But what word might some say is this? Is it not the internall word of the Spirit onely? The Apostle answers, *It is that word which we preach:* hereby you shall know whether you shall live or no; but what is that word *Paul* preached? is it not an absolute testimony that all your sins are already pardoned by Christ, and therefore beleeve it? No, but *If thou beleevest with thine heart that God raised up Christ from the dead, thou shalt be saved, vers.* 9. 11, 12. What can be more full? yet consider that one place more, *Iohn* 17. 20. *I pray for all them that shall beleeve on me, through their word.* What is the ground or meanes of beleeving in Christ? It is said here expressly, *Their word:* Is it not the word of Christ, rather then the word of the Apostles and of their successors, in the doctrine they delivered, is it their word? Truly that which they delivered, was the word of Christ, and that which is ope-

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ned from their doctrine in the Scriptures is the word of Christ, yet as they open it, and apply it, so tis their word: and this Word is the ground by which all that Christ prayes for, doe beleeve in Christ; the bare Word I grant cannot perswade without the Spirit, yet the Spirit will not give ground to Faith without the Word, but as by it, so upon it, will build the souls of all the elect, who are *built upon the foundation of the Apostles and Prophets, Iesus Christ being the chief corner-stone, Eph.*2.20. *How can they beleeve without a Preacher? Rom.*10.14.

3. Then when wicked men and reprobates are commanded to beleeve, (as they are commanded, *Iohn* 3. 19. *Luk.* 14. 17. *Iohn* 6.38. *Heb.*4.2.) they are commanded to beleeve a lye, *viz.* that their sinnes are pardoned, and they actually justified; for if this testimony be the ground of faith, then when they are commanded to beleeve, they are commanded to be perswaded of this testimony. But the sinnes of wicked men, especially Reprobates, are not nor never shall be forgiven, and therefore this cannot be the ground of Faith.

4. Then the Spirit of adoption, which witnesseth that God is our Father, and that we are his sonnes reconciled to him, goes before faith; but the Apostle expresly denyes this, *Ye are the children of God by faith,*

Gal.3.26. And because ye are sonnes, he hath sent unto you the spirit of sonnes, crying Abba, Father, Gal.4.6.

5. If such a testimony should be the first ground of faith, then no man should beleeve but he that hath such a testimony antecedent to his faith; but this is crosse to the Scripture; *Esay 50. 10. He that sits in darknesse, and sees no light, let him stay himselfe upon his God.* When *Ionah* is cast out of Gods sight to his owne feeling, yet he is bound to look againe unto the Temple.

6. This absolute testimony is either the testimony of the Word, or of the Spirit; Not of the Word, as is proved; If of the Spirit, then let it be considered, whether that can be the testimony of the Spirit which is not according to the Word, nay contrary to the Word, for the Word to say none are justified before faith; for the Spirit to testifie some are justified before faith. If it be said, that the Spirit doth not witnesse these to any man before and without faith; but yet it is without respect unto, or shewing a man his faith, (for those that exclude Sanctification from being any evidence, they meane Faith as well as any other renewed work of holines, and so exclude that also) then I say the testimony of the Spirit (which of it selfe is exceeding cleare) is an obscure and dark testimony, because it cleares up the prædicate of this

this Propoſition, *thou beleever art juſtified*, it witneſſeth to a man *thou art juſtified*; but cleares not up the ſubject of it: *viz. thou beleever*, it makes a man beleeve a teſtimony without underſtanding the full meaning of it; for the Spirit teſtifying to any man *thou art juſtified*; his meaning is, *thou beleever art juſtified:* and I doe beſeech the God and Father of all lights, that his poore people may be led into the truth in this particular; for want of eſtabliſhment here, you little think how many deluſions you may fall into about your ſpirituall condition; I remember that when Satan came to overthrow the Faith of Chriſt in his ſecond temptation, *Mat.* 4. 6. he brought a promiſe out of the Scriptures to him, becauſe he ſaw hee held cloſe to them, *verſe* 4. and by this promiſe ſought to lead him into temptation, how ſo? obſerve the text, and ſee if it was not by hiding part of the meaning of the promiſe from him, and in ſpeciall, that very condition required in the perſon to whom the promiſe is made; for he tells him, that *if he caſt himſelfe downe headlong, the Lord hath* not only ſaid it, but *writ* it; *He ſhall give his Angells charge over him, to keep him from daſhing his foot againſt a ſtone:* whereas if you conſult with the place whence it is cited, *viz. Pſalme* 91. 11. The condition is ſet downe, *in all thy wayes*, which hee purpoſely

posely hides from our Saviour as much as in him lay.

Oh take heed therefore of receiving any testimony from Word or Spirit without the meaning of it, without knowing the person thus and thus qualified, to whom it belongs; otherwise Satan will hurry you headlong to a world of delusions; and you shall find the word of God appointed to direct you, (through your mis-application of it) the word of Satan, to deceive and damne you: doe not think that this is building faith upon works; but to beleeve, that they that believe in Christ are justified, reconciled, and saved, is building faith upon Gods promise; yea, and his free promise too: for saith the Apostle, *It is of faith that it might be of grace, Rom.* 4. 16. It is believing to have the end by the meanes, not the end without the mean of Faith. It is true, we may see Gods favour and love to us in the cause as well as in the effects of sanctification; but what is that cause? the meritorious cause is Christs righteousnesse, and the instrumentall cause of applying this, is our Faith; so that as we are justified by faith, so seeing this, we may say assuredly with *Paul, Being justified by faith, wee have peace with God. Rom.* 5. 1. It is true, we cannot see our justification by faith, nor the work of Faith, without the shining of the Spirit into

to our hearts; but the queſtion is not whether the Spirit helps us to ſee our juſtified eſtate, but by what meanes; by what Propoſition in the word wee come to ſee it; which we ſay is not by any ſuch abſolute teſtimony: thou art juſtified already, and therefore believe; but if thou believe and come to Chriſt, here is then pardon of ſinne, peace with God, yea all the bleſſings of Chriſt ready for thee, which God intends to give and never to take away, if thou thankfully receive what God freely offers, and as it were layes downe at thy feet. The call of Chriſt therefore is the ground by which wee firſt believe; and that you may be confirmed farther herein, doe but conſider the glory and excellency of this ground.

It is a conſtant ground of faith, for if you come to Chriſt becauſe you have aſſurance, or becauſe you feel ſuch and ſuch graces, and heavenly impreſſions of Gods Spirit in you, you may then many a day and yeare keep at a diſtance from Chriſt, and live without Chriſt; for the feeling of graces, and aſſurance of favour are not conſtant; but this call is alway ſounding in thine yeares, *oh come*, not only becauſe thou feeleſt holineſſe in thee, but come, becauſe poore, hungry, empty, naked, loſt, blind, curſed, forſaken, full of ſin; there is not one moment of the day of grace, but the Lord beſeecheth thee to receive his grace, 1.

grace, 2 *Cor.*6. 1,2,3. this is an open door to Christ at all times, an open harbour to put in at in all storms, a heart-breaking word; oh thou tossed with tempests and not comforted, come unto me and thou shalt find rest to thy soule. Many aske, how should I come to Christ, seeing that I have no promise belonging to me? what have dogges to doe with childrens bread? be it so, yet Gods call, command, beseechings, to come in, should be ground unto thee, to come; as a poore begger, that hath no promise absolutely given him of reliefe, yet if a rich man sends to him, and bids him come to his doore and wait, he thinks he hath good ground and warrant to come.

2. It is a sure ground against all feares, all doubts of presumption, all sense of unworthinesse, and of the greatnesse of the good promised, &c. For the Saints have many feares whereby they dare not come, they feare they may presume, they see themselves most vile, and unworthy of the least smile; the benefits are so exceeding great, to which they are called, that they think it is too good for them, &c. but beloved, when the soule sees evidently, the Lord invites me, perswades me, commands me, waits for me, strives with me that I would come in, and because his grace is free, therefore requires no more but only *to come & take, come and*

and drinke: this forceth the ſoul to confeſſe, I am ſure it is no preſumption to obey the call of Chriſt; and what though I am unworthy, and this good is exceeding great and precious, yet if it be the Lords grace to call ſuch a poore wretch to receive and accept of it, why ſhould I not rather thankfully receive it, then out of my own head ſuperſtitiouſly refuſe it? but this I am ſure and certaine of, the Lord calls me, thus to doe; if God ſhould ſpeak from heaven to you to come unto his Sonne, it is not ſo ſure a ground as the call of God from out of the Oracle of his word, in the bleſſed Goſpell of his deare Sonne.

It is a ſtrong ground, and of great power and efficacy to force the ſoule to come; for you may object, no man can believe, or ſhould believe, and come of himſelf. I ſay ſo too; but how would you have the Spirit of Chriſt enable you to come? verily, it is by this call; and therefore, *Ier.* 3. 22. when the Lord ſaid, *Returne ye back-ſliding children*, they preſently anſwered, *Lord we come, the dead ſhall heare this voyce of the Sonne of God, and live*; Iohn 5.25. *thou ſaidſt, Seeke ye my face, my heart anſwered, Lord thy face will I ſeeke.* Oh iron, ſtony, Adamantine heart, that canſt heare ſo ſweet a voyce as this word *come*, and yet not be overcome! 3.

This call honours grace moſt, for what more 4.

more free then for the Lord to say, *Come and take of the water of life freely?* what more free, then for a rich man to require of his debtor only to receive so many thousands of him to pay his debts, & to set him up again? Verily brethren, as the Lord honors his grace by commanding us to come, so we honour it, when through the mighty power of the same call we doe come.

Thus much for Explication of this call, now let me put an end to it in a word of Application.

Vse. Let this perswade all sorts of persons, young and old, one and another to whom the Gospell is sent, to come in to Jesus Christ; for those that God calls should come: but the Lord calls (at least outwardly) all sorts of persons; nay every individuall person to come in: *Marke* 16. 15, 16. *Paul* told the stout Jaylor, *If thou beleevest thou shalt be saved*: and look as the Law speakes particularly to every man, *Thou shalt have no other Gods, &c.* so doth the Gospell also, *Rom.* 10. 9. that so every man might look upon himselfe as spoken to in particular. And indeed if there were not such a particular call, then men should not sin by refusing the Gospell, nor should the Lord be angry for so doing, but their sin and *condemnation* is great that so doe, *Iohn* 3. 19. And the Lord is more *wroth* for this sin then any other;

other; *Psal.*2.12. *Luk.*14.18. *Heb.*3.10.11.19 In one word, either the Lord would have thee (who ever thou art) to receive Christ, or to reject, and so despise Christ; and if the Lord would have you reject him, he would then have you sin, and continue in it, which cannot stand either with the honour of Gods holinesse, or of his rich grace; I shall here therefore open two things.

1. Set downe means to enable you to come.
2. Shew you how and in what manner you should come.

The meanes. 1.

1. Consider, who it is that doth call you; is it Man or Ministers think you? you might never come then; no, it is Jesus Christ himselfe that calls you by them: Why doe many discouraged Spirits refuse to come? it is because they think deceitfull man, or charitable men call them, but the Lord hath no respect unto them; Oh fooliſh conceipt! I tell you their Ministery is not an act of their charity, wishing well to the salvation of all, but it is an act of Christs love and soveraigne authority: *Mat.*28.18,19,20. So that what they doe, it is *in Christs stead*, 2 *Cor.* 5. 19, 20. if Christ was present, he would call thee to him with more bowels then any compassionate Minister can: & I assure you, to *receive them*, is to *receive Christ*; to *despise them*, is to

to *despise Christ*, *John* 13. 20. and therefore *Eph.* 2. 14. although the Apostles preached to the *Ephesians*, yet it is said, that *Christ came* and preached to them. *If any Minister preacheth any other doctrine of grace then what Christ hath delivered, let him be accursed*: But if they publish his mind and his call, look upon them as if the Lord himself called unto you, lest the Lord accurse you, and all their Ministery to you: the Lord Jesus did not cast off the Jewes for crucifying of him and shedding his blood, untill the Gospell of grace published by his messengers, came to them, and that was rejected; then *Paul* waxed bold, and said, *because you put away the word from you, wee leave you*; *Acts* 13. 46.

Oh beloved, if you did beleeve Christ called you poore prodigalls (that have run riot, and sinned against him as much as you could) home unto him; suppose Christ was present, would it not draw you in? suppose he was with thee in the chamber, where thou art crying after him, or in the Church, where thou art waiting for him, and he should appeare visibly before thine eyes, opening his bosome, and bowels, and blood before thee, and calling unto thee to this purpose, I doe beseech thee and intreat thee by all these teares I have shed for thee in the dayes of my flesh, by all those bitter agonies I have suffered

fered for thee, by all theſe tender bowels which have been rowled together toward thee, come unto me, embrace me, lay thy wearied head in this bleſſed boſome of mine, crucifie me no longer by thy ſins, tread me not under foot by thy unbeleef any more; and I will pardon all thy ſinnes though as red as crimſon, I will heale thy curſed nature, I will carry thee in my owne bowells up to glory with me, where all ſins and teares and ſorrowes ſhall be aboliſhed, &c. who would not now come in to him? let me ſee the man that hath a heart of Adamant that would not melt and come in at this; Oh my beloved, this very call is done as really by Chriſt in his Miniſters now, though not ſo viſibly and immediately as I now deſcribe: and therefore take heed how you refuſe to heare him that *ſpeakes from heaven*, *Heb.* 12. 25.

Conſider whom the Lord calls, and that is *thee* in particular, who ever thou art, to whom the Goſpell of Chriſt is ſent: for if you think Chriſt calls ſome only that are ſo and ſo deeply humbled only to come, and not unto you in particular, you will never come in; but we have proved this, that the Lord calls all in generall, and conſequently each man in particular; the conſideration of this may bring you in; Men fear to commit murther and ſteale, &c. but you feare not unbe- 2.

leefe; but the Apoſtle bids you *feare* that; *for the Goſpell is preached* (ſayth he) *unto you, as well as unto thoſe that fell by unbeliefe: Heb.* 4. 1, 2. doe not ſay, he calls me indeed, but it is no more then what he doth to reprobates; true, in the outward call it is ſo, yet upon this ground you may think the Lord commands not, calls not you, to ſanctifie a Sabbath, or to honour Gods name, becauſe this is as common to reprobates as unto you; doe not ſay, I am not able to come, and therefore I am not called; no more are you able to attend the rules of the morall Law: yet you look upon them as appertaining to you, and becauſe you cannot doe them, you intreat the Lord to enable you, and ſo becauſe you cannot come, you ſhould looke up to the Lord to draw you: and verily many times the great reaſon why the Lord doth not draw you, is, becauſe you doe not deeply conſider that he doth really and affectionately call you: doe not ſay, I am a dry tree, the Lord cannot look upon me, whoſe condition is worſe then ever I heard or read of, yet remember what the Lord ſpeaks to ſuch; *Iſay* 56. 3, 4, 6, 7. Look not thou to thy barren & dead heart, but *give glory unto* God, as *Abraham* did, *Rom.* 4. 19, 20. and receive his grace with more thankfulneſſe then any elſe, becauſe none ever ſo miſerable as thy ſelfe; you young men heare this, though you

you have ſpent the flower of your yeares in vanity, madneſſe, and filthy luſts, yet the Lord calls you in to him; you old men grown gray-headed in wickedneſſe, though it be the laſt houre in the day of your life, yet behold the Lord would hire you, and calls you to come in, before the ſoreſt wrath of a long provoked God break out upon you; you that have deſpiſed Gods meſſengers, crucified the Lord Jeſus afreſh, embrued your hands in his blood, ſcorned and hated the Saints, and the word of Gods grace; hear what *wiſdom* ſaith, *Prov.* 1. 22, 23. *Return yee ſcorners*; oh conſider, you that are ignorant of Chriſt, that never *ſought* after Chriſt many a yeare together, that have *continually provoked him to his face*, how the Lord calls you, *Iſay* 65. 1, 2, 3. you, even you, are thoſe the Lord calls, and will you not come?

3. Conſider why the Lord calls thee, is it becauſe hee hath any need of you to honour him? I tell you, he could have gone to others that would have given his Goſpell better welcom then it hath had from you; he could have gone to many Kings and Princes, and out of that golden mettle have made himſelfe veſſels of honour, rather then out of ſuch baſe mould as thou art made of; hee could have honoured himſelfe in thy ruine, as in many millions of other men, and loſe

nothing by thee neither: he could have been
bleſſed without you in the boſome of his Fa-
ther; or is it becauſe thou haſt done any thing
for him? alas! thou haſt not returned him thy
nutſhells, thou haſt not had ſo much as a
forme of Religion, thou haſt done as much
miſchiefe to him as thou couldſt, *Ier.* 3. 5.
thou haſt wearied him with thine iniqui-
ties, and made him ſerve with thy ſins, and
haſt ſadded his heart exceedingly by ſtrange
impenitency; *Iſay* 43. 24. The only reaſon
that hath moved him to call to thee, hath
been pity to thee, ſeeing thee running to the
fire that never can be quencht, without ſtop
or ſtay; 2 *Chron.* 36. 15, 16. and *becauſe
thou art fallen by thine iniquities*, *Hoſ.* 14. 1.
And ſhall not this bring you home?

4. Conſider for what end the Lord calls
thee; is it not to come and take poſſeſſion of
all the *grace of Chriſt*, *Gal.* 1. 6. nay of all the
glory of Chriſt, 1 *Theſſ.* 2. 12. nay to a moſt
neare, ſweet, and everlaſting *fellowſhip with
Chriſt* himſelfe? 1 *Cor.* 1. 9. and can I ſay
any more? can you deſire any more then
this? if the Lord ſhould ſay unto any of us,
Come into the garden, and there watch and
pray with me, ſorrow and ſuffer with me;
who of us would not account our ſelves un-
worthy of ſuch honour? but for the Lord to
ſay, Come and enter into your reſt, the land,
the kingdome of grace and glory is before
you,

you, goe up and poſſeſſe it, oh where are our hearts, if this call will not draw? if the Lord ſhould ſay at the day of judgement, when the heavens and earth ſhall be on a light fire, and the Lord Jeſus ſet upon the throne of his glory, admired of all his Saints and Angels; Come you bleſſed and take the kingdome prepared for you, would you not gladly come at that call? oh beloved, the Lord Jeſus now in the thrane of his glory in heaven, behold he calls you unto a better good then that kingdome; he calls you to come and take himſelfe and all his precious benefits, prepared for you, though in thy ſelfe accurſed; and would he have you take poſſeſſion of all this? is it not *the praiſe of the riches of his grace? Eph.* 1. If this be his end, then if thou wilt not come for thy own good, yet for his ſake, his grace ſake come in.

How long the Lord hath called thee, how oft he would have gathered thee; he hath *ſtood* ſo long untill *his locks are wet with dew of the night: Cant.* 5. 1, 2. It may bee you are afraid, it hath been ſo long, that now time is paſt; oh no, for whiles the Lord calls by his word and ſpirit, *now is the acceptable time*, 2 *Cor.*6. 2. I confeſſe there is a time wherein the Lord will not be found, but whiles the Lord is neare unto thee by his Miniſtery, by his Spirit, convincing, affe- 5.

cting, ſtirring, knocking at thy heart, the time is not yet paſt, the Sun is not yet ſet, ſo long as thoſe beames appeare, *Iſay* 55. 6, thoſe thoughts which diſcourage thee from coming to Chriſt, whiles the voyce of his call is heard, cannot be of Chriſt but Satan, whoſe principall work is to lay ſuch ſtumbling blocks in our way to him.

6. Conſider the greatneſſe of your ſinne in not coming to him.

1. This is *the condemning ſin*; for no ſin ſhould condemne thee, if thou didſt *come to him*, *Iohn* 3. 17, 18, 19. thou ſhouldſt pleaſe him, and as it were make him amends for all the wrongs thou haſt done him, by coming to him; *Heb.* 11. 5, 6, 7.

2. This aggravates all other ſins; *If I had not ſpake to them*, (ſaith Chriſt) *they had had no ſin*; *i.e.* comparatively; *but now they have no cloak for their ſin:* can the ſin of devills be ſo great as thine, that never had a Saviour ſent unto them? yet thou haſt one ſent and come out of heaven to thee, calling to thee from heaven, and yet thou deſpiſeſt him.

Joh. 15. 22.

3. This provokes the Lord to moſt unappeaſable & unquenchable wrath, *Heb.* 3. 11. *I ſware in my wrath they ſhould not enter into my reſt*; after ſins againſt the Law, the Lord did not ſweare that man ſhould dye, (for that notes an unchangeable purpoſe) but let Chriſt be deſpiſed, the Lord now ſweares in his

his wrath againſt ſuch a one: *he that drawes back, my ſoule ſhall take no pleaſure in him*, *Heb.* 10. 38. after ſin againſt the law, the Lord took pleaſure in glorifying his grace upon man fallen, but if you draw back from the grace of Chriſt in the Goſpell, the Lord will take no pleaſure in you.

4. It provokes the foreſt and moſt unſupportable wrath, *Take heed you deſpiſe not him that ſpeaketh, for if they did not eſcape who refuſed him that ſpake on earth, much leſſe ſhall we that deſpiſe him that ſpeakes from heaven*; *Heb.* 12. 25. Take heed therefore you deſpiſe not him that ſpeaketh; the word *deſpiſe* ſignifies in the originall to deſpiſe or refuſe upon ſome colour of reaſon: every man hath ſome ſeeming reaſon againſt beleeving; one thinks time is paſt, another thinks he is excluded by ſome antecedent decree of election, another thinks he is not humbled, nor holy enough, another makes excuſe not by pretending his Ale-houſe and Whore-houſe, but his Farme and Merchandize, *Mat.* 22. another thinks he is well enough without Chriſt, &c. Oh take heed, for the wrath of God moſt intolerable is your portion, the loweſt dungeon of darkneſſe is thy place in hell for this ſin; *Hear ye deſpiſers* and wonder, *for I will worke* (ſaith the Lord) *a worke in your dayes, which you ſhall not beleeve though it be told you*, *Acts* 13. 41. I

pray you what is this worke? certainly a work of wrath and vengeance; but what is it? *you will not beleeve though you be told of it*, oh you ſecure ſinners; but what is it that they will not beleeve? nay truly the Lord himſelfe is ſilent there, and ſaith nothing, as if it was ſo great and dreadfull, that the glorious Lord himſelfe is not able to expreſſe it; and truly no more am I: oh therfore, be not worſe then that *generation of Vipers* that came in to *Iohn* becauſe ſome had *forwarnd them to eſcape the wrath to come*, *Mat.* 3. but come unto a Saviour, that you may be ever bleſſed with him. But you will ſay,

2. How ſhould we come to him?

Anſw. 1. Come to him mourning and loathing your ſelves for your long continuance in refuſing of him, *Ier.* 31. 9. *Ezek.* 6. 9. come mourning for all thy ſinnes, but eſpecially for this, that thou haſt ſlighted him and not ſought him, ſhed his blood, rent his bowels; and if thou canſt not come, yet come to him and make thy moane to him of thy unbeleefe and inability to come.

2. Come with confidence that *they that doe come he will never caſt away*, and that thou being come he will never caſt thee away, *Iohn* 6. 37. *Heb.* 10. 22.

3. Come gladly and willingly, glorifying his grace, but abaſing thy ſelfe, *With gladneſſe ſhall they be brought and enter into the* Acts 2. 39. & 13. 47.

Kings

*Kings presence, Psal.*45. 15. doe not receive Gods grace as a common thing, but thankfully and with all thy heart: for the end why the Lord gives Christ to any man is the glory of his grace, if the Lord attaines this end, he desires no more, for why should he, when he hath his end?

Doe not come and taste, but *come and drinke*; *Iohn* 7. 37. you may famish to death and pine away in your iniquities, and prove Apostates, even to commit the impardonable sin, if you doe but *taste* of him, as those did, *Heb.*6. 4. 5. but *drinke abundantly*, *Ob ye beloved of the Lord*, *Cant.*5. 1. If you cannot satisfie your soules by what you feel already received from him, then satiate your soules by what you may find in him; *Isay* 45. 24. take possession of all the grace, glory, peace, promises of the Lord Jesus, and leave not a hoofe behind thee; and be for ever refreshed and comforted therein. 4.

So come to him, as that you *keep your confidence*, and keep your favour of him and joy in him, *Heb.*3. 14. with 6. let the word that called you be ever sweet & precious, as *David* said, *Psal.*119. 53. *I will never forget thy Precepts, for by them thou hast quickned me.* Let the Lord Jesus be ever fresh, *Heb.* 3. 6. and as an *oyntment powred out*; take heed that the *blood* wherewith you are sanctified, doe not grow *a common thing*, and promi- 5.

ses

ſes withered flowers, and Sermons of Chriſt and his grace (unleſſe there be ſome new notions about them) as dead drinke, for this is the great ſin of this age; the old truths about the grace of Chriſt, and the ſimplicity of the Goſpell is as water in mens ſhoes; Miniſters muſt preach novelties, and make quinteſſentiall extracts out of the Scriptures, and it may be, preſſe *blood* out of them ſometime rather then *milke*, or elſe their doctrines are to many as Almanacks out of date, or as newes they heard ſeven yeares ſince; and they knew this before: Oh the wrath of God upon this God-glutted, Chriſt-glutted, Goſpell-glutted age; unleſſe it be among a very few poore beleevers, whoſe ſoules are kept empty, poore, and hungry by ſome continuall temptations or afflictions, and they are indeed glad of any thing, if it be any thing of Chriſt! Verily I am afraid ſuch a diſmal night is towards of ſpirituall deſertions, and of outward, but ſore afflictions of famin, war, blood, mortality, deaths of Gods precious ſervants eſpecially; that the Lord will fill the hearts of all Churches, families, Chriſtians, that ſhall be ſaved in thoſe times, with ſuch rendings, tearings, ſhakings, anguiſh of ſpirit, as ſcarce never more in the worſt dayes of our fore-fathers; and that this ſhall continue, untill the remnant that eſcape ſhall ſay, *Bleſſed be he that commeth in the name of*

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the Lord; beſted bee the face and feet of that Miniſter, that ſhall come unto us in Chriſts name, and tell us, that there is a Saviour for ſinners, and that he calls us for to come.

And thus I have done with this Divine truth, *viz.* That the Lord Jeſus in the day of his power, ſaves us out of our wretched and ſinfull eſtate; by ſo much conviction, as begets compunction; ſo much compunction, as brings in humiliation; ſo much humiliation, as makes us to come to Chriſt by Faith.

Chap. 2.

That every ſinner thus beleeving in Chriſt, is at that inſtant tranſlated into a moſt bleſſed and happy eſtate: John 5.24. Pſal. 2. *ult.*

IF the Queſtion be, What is that happy condition they are made partakers of? *Queſt.*

I anſwer, this appeares in theſe ſix priviledges or benefits, principally. *Anſw.*

1. *Juſtification*, all their ſinnes are pardoned.
2. *Reconciliation*, peace with God.
3. *Adoption*, they are made the Sonnes of God.
4. *Sanctifi-*

4. *Sanctification*, they are restored to the Image of God.
5. *Audience of all their prayers* to God.
6. *Glorification*, in the Kingdome of heaven, in eternall Communion with God.

Sect. I.
First, Justification.

THis is the first benefit which immediately followes our union unto Christ by Faith, that look as we are no sooner children of *Adam*, & branches of that root by naturall generation, but we immediately contract the guilt of his sin, and so originall pollution; so we are no sooner made branches of the second *Adam* by vocation, and so united unto Christ by Faith, but immediately wee have the imputation of his righteousnesse to our justification, after which we receive in order of nature (not time) our sanctification; There is no truth more necessary to bee knowne then this, it being the principall thing contained in the Gospell, *Rom.* 1. 17. the Law shewing how a man may bee just and live; but it hath not the least word how a sinfull man may be just and not dye, this is proper to the revelation of the Gospell: let me therefore give you a tast of the nature of it.

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Our Juſtification is wrought by a double act, 1. on God the Fathers part, he by a gracious ſentence abſolves and acquits a ſinner, & accepts of him as righteous; 2. on God the Sons part, procuring the paſſing of this ſentence by his ſatisfaction imputed and applyed: the Father being the perſon principally wronged hath chiefe power to forgive, yet in juſtice he cannot acquit, nor in truth account a man unrighteous as righteous, unleſſe the Son ſtep in and ſatisfie; *for whoſe ſake he forgives:* as the Apoſtle expreſſely ſaith, *Eph.* 4. *ult.* ſo that our Juſtification is wholly out of our ſelves, and we are meerly paſſive in it. Juſtification is not to make us inwardly juſt, as the Papiſts dreame; but it is a Law-tearme, and is oppoſed againſt *condemnation, Rom.* 8. 33. now look as *condemnation* is the ſentence of the Judge condemning a man to dye for his offence or ſin; ſo *Juſtification* is the ſentence of God the Father, abſolving a man from the guilt and puniſhment of ſin for the ſake of the righteouſneſſe of Chriſt: That you may more particularly underſtand me, take this deſcription of it.

Juſtification is the gracious Sentence of God the Father, whereby for the ſatisfaction of Chriſt, apprehended by faith, and imputed to the faithfull, he abſolves them from the guilt and condemnation of all ſin, and accepts them

them as perfectly righteous to eternall life.

Let me open the particulars herein briefly in severall queries.

Quest. 1 What it is in generall, *to justifie.*

Answ. Tis to passe sentence of absolution, to pronounce a sinner righteous; tis Gods pardon, remission of sinnes; this appeares from the opposition mentioned it stands in unto condemnation, as a Iudge pardons a man when he saith he shall live; or as a man manifestly forgives another when he gives him a promise, or a bill of discharge: so that (note this by the way that) our Iustification is not Gods eternall purpose to forgive, but it is Gods sentence published, a sinner is justified intentionally in election, but not actually till this sentence be past and published; The difficulty only here is, where this sentence is pronounced; for answer whereof note, that there is but a double Court wherein tis passed: 1. Publikely in the Court of Heaven, or in the Court-rolls of the Word; (for there is no other Court of Heaven where God speaks, but this.) 2. Privately, in the Court of Conscience. By the first we are justified indeed from personall guilt; by the second we feele our selves justified by the removall of conscience guilt. The first is expresly mentioned, *Act.* 10. 43. and *Rom.* 1.17. the second is expresly set downe also, *Psal.* 32. 4. The first is the cause and foundation of this second;

ſecond; the ſecond ariſeth from the firſt: otherwiſe peace of conſcience is a meere deluſion: the firſt is ſometimes long before the ſecond, *Pſal.*88. 15. as the ſentence of condemnation in the Word is ſometimes long before a man feeles that ſentence in his own conſcience; the ſecond comes in a long time after in ſome Chriſtians: The firſt is conſtant and unchangeable; the ſecond very changeable: he that hath peace in his conſcience to day, may loſe it by to morrow. So that you are not (in ſeeking the teſtimony of your juſtification) to look for a ſentence from heaven immediately pronounced of God, but look for it in the Court of his Word, (the Court of Heaven) which though we heare not, ſometime, yet it rings and fills heaven and earth with the ſound of it, *viz. There is no condemnation to them that beleeve:* for hereby the Lord mercifully provideth for the peace of his people more abundantly. As when a poore Creditor is acquited, or a malefactor pardoned, I beſeech you (ſaith he) let me have an acquitance, a diſcharge, a pardon under your owne hand, and this quiets him againſt all accuſers: ſo tis here; the Lord gives us an Acquitance in his VVord under his owne hand and ſeale, and ſo gives us peace, *Heb.*6.18.

VVho is it that juſtifieth? 2.

Tis God *the Father. Rom.* 8. 34. *Father forgive* *Anſw.*

forgive them, ſaith Chriſt. And hence Chriſt *is an Advocate with the Father*, 1 *Iohn* 2.2. All the three Perſons were wronged by ſin; yet the wrong was chiefly againſt the Father, becauſe his manner of working appeared chiefly in creation, from the righteouſnes of which, man fell by ſinne. The Father forgives primarily by Soveraign authority; the Sonne of Man Chriſt Jeſus forgives by immediate diſpenſation and commiſſion from the Father, *Iohn* 5.22. *Mat.* 9.6. the Apoſtles and their ſucceſſors forgive miniſterially, *Iohn* 21.23. The Father forgives by granting pardon, the Sonne by procuring, the Miniſters (where the Spirit alſo is) by publiſhing or applying pardon: ſo that this is great conſolation, that God the Father the party chiefly inceníed, tis he that juſtifieth, tis he that paſſeth this gracious ſentence, and then who can condemne?

3. Why doth the Father thus juſtifie?

Anſw. Tis meerly his grace, and out of grace. And hence I call it his *gracious ſentence*, *Rom.* 3.24. *juſtified freely by his grace.* What is his *grace?* The Prophet *Eſay* expounds it to be not our grace, or works of grace, (although wrought by grace) but *his owne name ſake.* In ſome reſpect indeed it is juſt for God to forgive, *viz.* in regard of Chriſts ſatisfaction. 1 *Ioh.* 1.7. *Rom.* 3.20. The Mercy-ſeat and the Tables of the Law in the Ark, may well ſtand

Eſay. 43. 25.

ſtand together; but that Chriſt was ſent to ſatisfie juſtice, and that thy ſinnes were ſatisfied for, and not anothers: thus its wholly of grace. If therefore you think the Lord pardons your ſinnes becauſe you have been leſſe ſinners then others; or if you think the Lord will not pardon your ſinnes, becauſe you are greater ſinners then any elſe, you ſin exceedingly againſt the riches of Gods grace in this point.

What is the meane by which the Father doth thus juſtifie? 4.

Tis for the ſatisfaction or by the price of the redemption of Chriſt, *Rom.*3.25. *Rom.* 5.10. *Eph.* 1.7. for Mercy would, but Juſtice could not forgive, without ſatisfaction for the wrong done; Hence Chriſt ſatisfies, that Grace and mercy might have their full ſcope of forgiving. So that, neither works before converſion, which are but gliſtering ſins, *Rom.*1.18. nor works of grace in us after converſion, can be cauſes of our Juſtification: for *Abraham* when he was juſtified and ſanctified, yet *had not whereof to boaſt*, but *beleeved in him that juſtified the ungodly*, *Rom.* 4.5. And the Apoſtle *Paul* ſaith expreſly, *We* that believe *have beleeved, that we might be juſtified*, *Gal.* 2. 16. tis therefore the price of Chriſts redemption which doth procure our juſtification. But underſtand this aright, for this price is not applyed to *Anſw.*

each particular man as the *common price*, redeeming all, (for then every Beleever ſhould be accounted a ſaviour, and redeemer of all) but as the price of thoſe ſoules in particular, to whom it is ſpecially intended, and particularly applyed. Chriſts righteouſneſſe is ſufficient to juſtifie all to whom it is imputed, but it is no further imputed then to the attaining the end of imputation, *viz.* to juſtifie and ſave me in particular, not to make me a head of the Church or a common Saviour: it argues a man weakly principled, that denies the neceſſity of Chriſts ſatisfaction to our Juſtification, becauſe forſooth every Beleever ſhould then be a Redeemer.

By *Satisfaction* I underſtand, the whole obedience of Chriſt unto the very death, which is both active and paſſive, by which we are juſtified; *Heb.* 10.10. *Phil.* 2.8. that righteouſneſſe of Chriſt (wrought in his ſatisfaction) is imputed, which ſatisfies the Law and divine Juſtice, *Gal.* 4. 1, 2, 3, 4. which is both active and paſſive: the very reaſon why the Law requires perfect obedience of us, which we cannot poſſibly bring before God; is, that wee might ſeek for it in Chriſt, that fulfilled all righteouſneſſe: and therefore he is called *the end of the Law for righteouſneſſe*, *Rom.* 10. 3, 4. And it is ſtrange that any ſhould deny Juſtification by Chriſts active obedience, upon this ground;

ground; *viz.* because that *by the works of the Law* (which satisfy the Law) *shall no sinner be justified*; and yet withall, say that we are justified by that which satisfies the Law.

This righteousnesse of Christ is not that of the God-head, (for then what need was there for Christ to doe or suffer?) but that which was wrought in the Man-hood. And hence it is finite in it selfe, though infinite in value, in that it was the righteousnesse of such a person. This righteousnesse of God-man may be considered two wayes; First, absolutely in it selfe; Secondly, respectively, as done for us.

1. Christs absolute righteousnesse is not imputed to us, *viz.* as he is Mediatour, Head of the Church, having the Spirit without measure (which is next to infinite) &c. for though these things are applyed for our good, yet they are not imputed as our righteousnesse; and therefore the objection vanisheth, which saith we cannot be justified by Christs righteousnesse, because it is of such infinite perfection.

2. The respective or dispensative righteousnesse which some call *justitia fidejussoria*, is that whereby Christ is just *for us* in fulfilling the Law, in bearing Gods Image, we once had, and have now lost by sin; and thus we are truly said to be as righteous as Christ by imputation, because hee

kept the Law for us: and here obſerve that the queſtion is not whether all that Chriſt did and had is imputed to us as our righteouſneſſe, but whether all that he did *pro nobis*, for us, as a ſurety in fulfilling the Law, be not *for ſubſtance*, our righteouſneſſe; and therefore to think that we are not juſtifyed by Chriſts righteouſneſſe, becauſe then we are juſtifyed by his working of miracles, preaching of Sermons, which women are not regularly capable of, is but to caſt blocks before the blind; ſo that though Chriſt doth not beſtow his perſonall wiſdome and juſtice upon another, yet what hinders, but that *that* which Chriſt doth by his wiſdome and righteouſneſſe for another, the ſame ſhould ſtand good for him for whom it is done? for thus it is in ſundry caſes among men; Chriſts eſſentiall righteouſneſſe, infinite wiſdome, fulneſſe of ſpirit without meaſure, &c. is not imputed to us; yet theſe have conſpired together to doe that for us, and ſuffer that for us, by which we come to bee accounted righteous before God, hee ſhall be called *the Lord our righteouſneſſe*, *Ier.*23.6. This righteouſneſſe therefore imputed to us juſtifies us, *Rom.*5.18. we are
2 Cor.5.20. ſaid to be made *the righteouſneſſe of God in him*: not the righteouſneſſe of God whereby *he is juſt*, but whereby *we are juſt*; oppoſed to the righteouſneſſe of man which is called

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our owne righteouſneſſe. Rom. 10. 3. *Rom.* 1. 17. Not righteouſneſſe *from* him (as the Papiſts dreame) but righteouſneſſe *in* him; nor remiſſion by Chriſt only, but righteouſneſſe in Chriſt; this imputed juſtifies, as ſin imputed condemnes.

Who are the perſons the Lord doth juſtifie? 5.

They are beleevers, we are juſtifyed *by faith, Rom.* 5. or *for Chriſts righteouſneſſe apprehended by faith, Phil.* 3. 9. it is by faith not as a work of grace, but as by an inſtrument appointed of God for this end. Chriſt did not dye that our ſins ſhould be actually and immediately pardoned, but mediately *by Faith, Iohn* 3. 16. *Iohn* 17. 20. and the Lord in wiſdome hath appointed this as the only means of applying righteouſnes, becauſe this above all other graces caſt down all the righteouſneſſe of man in point of juſtification, and ſo all cauſe of boaſting, and advanceth grace and mercy only, *Rom.* 3. 27. *Rom.* 4. 16. *Rom.* 4. 5. *Rom.* 9. 30, 31, 32. the faithfull account themſelves ungodly in the buſineſſe of juſtification, and thence it is ſaid that *Abraham* (though a godly man in himſelfe, yet) *beleeved in him that juſtifies the ungodly*: he only is righteous whom God pronounceth and ſaith is righteous. Now Faith above all other graces beleeves the word; and a Beleever ſaith, I beleeve I am righte- *Anſw.*

ous before God, not becauſe I feele it ſo in my ſelfe, but becauſe God ſaith I am ſo in his Son, ſo that you are not juſtified before you beleeve; nor then only, when you have performed many holy duties, but at the firſt inſtant of your cloſing with Chriſt, you are then to ſee it, and by Faith to admire Gods rich grace for it.

6. What is the extent of this ſentence?

Anſw. The deſcription ſaith, that Chriſts ſatisfaction thus applyed, the Father doth two things.

1. He abſolves them from all guilt and condemnation of ſin; ſo that in this ſenſe, *he ſees no iniquity in Iacob*; chaſtiſements they may now have after juſtification, but no puniſhments; croſſes, not curſes; ſuch as deſtroy their ſins, no puniſhments to deſtroy their ſoules: hence thoſe phraſes in Scripture, *ſcattering ſins as a miſt, blotting them out, remembring them no more, ſetting them as farre as Eaſt is from the Weſt*: for Chriſt being made ſin for his people, and this being imputed, he *aboliſhing all ſin, by one offering*, *Heb.* 10. hence all are forgiven; and hence it is that there can be no ſuit in Law againſt a ſinner, the Law being ſatisfied, and the ſinner abſolved; nay hence ſin is condemned, and the ſinner ſpared, *Rom.* 8. 3. as Chriſt dyed for us, ſo he was acquitted for us, and wee in him; we in him in redemption, we

by

by him in actuall faith and application.

Whether all ſins, paſt, preſent, and to come, are actually forgiven at the firſt inſtant of beleeving, I will not, dare not determine; this is ſafe to ſay, 1. That the ſentence of pardon of all thy ſins, is at an inſtant, *Rom.* 8. 1. but not the ſenſe, nor execution of pardon: Actuall ſentence of pardon, not actuall application of pardon, till they be actually committed, *Col.* 2. 13. *Heb.* 9. 12. *Heb.* 10. 1, 2. *Rom.* 3. 25. There is a pardon of courſe (ſome ſay) for ſins of infirmities, I ſay there is alſo a pardon of courſe for ſins of wilfulneſſe, all manner of ſins; but not ſenſe of pardon alwayes.

Hee accepts and accounts as perfectly righteous, *Rom.* 4. 3. Faith *is accounted for righteouſneſſe*, not the act of Faith, as the Arminians would, but the object of it apprehended by faith, *Rom.* 5. 17. The Lord accounts us as righteous, through Chriſts righteouſneſſe, as if wee had kept all the Law, ſuffered all the puniſhments for the breach of it; *Who can lay any thing to the charge of Gods elect*, whom God hath *juſtified?* ſaith the Apoſtle, *Rom.* 8. Satan may anſwer, Yes, I can, for the Law ſaith, *The ſoul that ſins muſt dye*: Chriſt anſwers, but I have dyed for him, and ſatisfied the utmoſt farthing to juſtice in that point: True, may Satan ſay, here is ſatisfaction for the offence, 2.

but the Law muſt be kept alſo; the Lord Chriſt anſwers, I am the end of the Law for righteouſneſſe, I am perfectly holy and righteous, not for my ſelfe, (for I am common perſon) but for this poore ſinner who in himſelfe is exceedingly and wholly polluted, and hence the Lord covers ſinnes, as well as pardons ſins; *cloathes* us with Chriſt, as well as remits ſin for Chriſts ſake; and as we are accounted ſinners by imputation of *Adams* legall unrighteouſneſſe, ſo are we accounted righteous by the ſecond *Adams* legall righteouſneſſe, and that unto eternall life: *Rom.*5.17,18.

Thus you ſee *the nature*, now the Lord open your eyes to ſee *the glory* of this priviledge: you that never felt the heavie load of ſin, the terrors of a diſtreſſed conſcience ariſing from the ſenſe of an angry God, cannot prize this priviledge; but if you have, you cannot but ſay as he did, *Oh bleſſed are they whoſe iniquities are forgiven, and whoſe ſin is covered*; and again, *Bleſſed is the man to whom the Lord imputes no ſin: Pſal.* 32.12. The Lord pity us; how many bee there in theſe times, that know there is no juſtification but by Chriſts righteouſneſſe, and yet eſteem it not? let me therefore give you one glimpſe of the glory of it in theſe particulars.

1. This is the righteouſnes by which *a ſinner*

ner is righteous, the Law ſhewes you how a man may be righteous, but there is not the leaſt tittle of the Law, which ſhewes you how *a ſinner* may become righteous, this never could have entered into the thoughts of Angells how this could be; it is croſſe to ſenſe and reaſon, for a man accurſed and ſinfull in himſelfe, to be at that very time bleſſed and righteous in another; to ſay, *Lord depart from me for I am a ſinfull man*, *Luke* 5. 8. is the voyce of naturall conſcience awakened, not only concerning God out of Chriſt, but even when God appeares in Chriſt as he did then to *Peter*; but that the Lord ſhould become our righteouſneſſe, when we think no ſinners like our ſelves: no caſes, no afflictions, no deſertions like ours, who can beleeve this? yet thus it is; the very ſcope of the fourth Chapter to the *Romans*, is not to ſhew how a juſt man may be made righteous, but how *a ſinner* may; our owne duties, works, and reformation, may make us at the beſt but leſſe ſinfull, but this righteouſneſſe makes a ſinner ſinleſſe. Rom. 4. 5.

2. By this a ſinner is righteous before the judgement ſeat of God: what man that hath awakenings of conſcience, but trembles exceedingly when hee conſiders of the judgement ſeat of God, and of his ſtrict account there? but by this wee can look upon the face of the Judge himſelfe with boldneſſe.

It

It is God that justifies, who shall condemne? Rom. 8. 32. can Christ condemne? hee is our Advocate. Can sin condemn? why did Christ dye and was made sin then? can Satan condemne, if God himselfe justifie us? if the Judge acquit us, what can the Jaylor doe? can the Law condemne? no, the Lord Christ hath fulfilled it for us, to the utmost; Oh the stings that many have, saying, what shall I doe when I dye and goe down to the dust? may not the Lord have something against me at the day of reckoning that I never saw, nor got cancelled? oh poore creatures! is Christ now before God without spot? hath he cleared all reckonings? verily as he is before him, so are you, through that righteousnesse which is in him for you.

3. By this you have perfect righteousnesse, as perfectly righteous, as Christ *the righteous*, 1 *John* 2. 1, 2. and 3. 7. All your owne righteousnesse though it bee the fruit of the Spirit of grace, is a blotted, stained righteousnesse, very imperfect and little; but by this, the faith of *David*, *Peter*, *Paul* was not more precious then thine is, because thou hast the same righteousnesse as they had. 2 *Pet.* 1, 2. What sincere soule but esteems of perfect holinesse more then of heaven it selfe? oh consider thou hast it (in this sense I now speak of) in the Lord Jesus.

By

By this you have continuall righeouſneſſe; what doſt thou complaine of dayly? is it not becauſe thou feeleſt new ſins, or the ſame ſins confeſſed, and lamented, and in part ſubdued? nay ſome to thy feeling wholly ſubdued; but they return upon thee againe, and the ſprings in the bottome fill thy ſoule againe, that thou art weary of thy ſelfe and life: oh but remember, this is not a ciſterne, but *a fountaine opened, Zach.* 13. 1. for thee to waſh in; as *ſin abounds*, ſo *grace* in this gift of righteouſneſſe *abounds much more*; the Lord hath *changes of garments* for thee: *Zach.* 3. 1,2,3,4,5,6,7. by meanes of which, there ſhall never enter into the Lords heart, one hard thought toward thee of caſting thee off, or of taking revenge, upon any new occaſion or fall unto ſin. 4.

By this you have eternall righteouſneſſe, that never can be loſt; if the Lord ſhould make thee as perfectly righteous as once *Adam* was, or Angells in heaven are, and put on thy royall apparell againe, thou waſt in danger of loſing this, and of being ſtript naked againe; but now the Lord hath put your righteouſneſſe into a ſafer hand which never ſhall be loſt, *Heb.* 9. 12. *Dan.* 9. 24. 5.

By this you pleaſe God, and are more amiable before him, then if you had it in your ſelfe; doe not ſay this is a poore righteouſneſſe, 6.

neſſe, which is thus out of my ſelfe in another; why doe you think righteouſneſſe in your ſelfe would be beſt? is it not becauſe hereby you think you ſhall pleaſe God? Suppoſe thou hadſt it, yet thy righteouſneſſe ſhould be at the beſt but mans righteouſnes, but this is called *the righteouſneſſe of God*, which cannot but be more pleaſing to him, then that in thy ſelfe, 2 *Cor.* 5. 20. what is Angelicall righteouſneſſe to the righteouſ- of God? tis but a glow-worm before the Sunne: the ſmell of *Eſaus* garments, the robes of this righteouſneſſe of the Sonne of God, are of ſweeter odour then thine can be, or ever ſhall be, *Eph.* 5. 1, 2. tis ſaid *By faith Abel, Enoch, &c. pleaſed God:* their perſons were ſinfull, their owne duties were weak, yet by faith in this they pleaſed God: thou thinkeſt when thou goeſt to Prayer, if I had no ſinne but perfect holineſſe in me, ſurely God would heare me. I tell you when you bring this offering of Chriſts righteouſneſſe, the Lord had rather have that, then all you can doe, you bring that which pleaſeth him more, then if you brought your owne. For aske thy owne conſcience if it be poſſible for the righteouſneſſe which is done by thy ſelf to be more pleaſing to God, then the righteouſneſſe of the Sonne of God, the Lord of Glory himſelfe, done and perfected for thee.

7. By

7. By this you glorifie God exceedingly, as *Abraham beleeved, Rom. 4. and gave glory unto God. In the Lord shall all the seed of Israel be justified, and shall glory, Esay 45. 25.* For,

1. By this you glorifie him perfectly in an instant, for you continue to doe all that the Law requires that instant you beleeve. The Apostle propounds the Question, *Rom. 3. 21.* whether a Christian *by faith doth make void the Law?* No, saith the Apostle, but *we establish the Law.* How is that? *Pareus* shews three wayes: One is this, because that perfect righteousnesse which the Law requires of us, we performe it in Christ, by faith. So that in one instant thou continuest to doe all that the Law requires, and hence ariseth the impossibility of a true Beleevers apostacie, as from one principall cause: They that deny satisfaction by Christs doing of the Law, because by our own works and doings we cannot be justified before God, may as well deny satisfaction by Christs sufferings, because by our owne sufferings we cannot be justified; our obedience to the Law in way of suffering, is as truly the works of the Law, as our obedience in way of doing.

2. By this you glorifie Gods justice; what ever Justice requires to be done or suffered, you give it unto God, by faith in Christ.

3. By

3. By this you glorifie grace and mercy, *Ephes.* 1. 7. for by this meanes mercy may over-abound toward you, and you may triumph in it as ſure and certaine to you. What a bleſſed myſterie is this! Doth it not grieve you that you cannot glorifié God in your times and places? Behold the way, if thou canſt not doe it by obedience, thou maiſt by faith: and thereby make reſtitution of all Gods glory loſt and ſtolne from him by thy diſobedience to him.

8. By this you have peace in your conſciences; by this, Chriſts blood is ſprinkled upon them, and that cooles the burning torments of them, *Rom.* 5. 1. The commers unto the Leviticall ſacrifices and waſhings, (types of this offering of Chriſt) could not thereby be perfected and bee without the guilty conſcience of ſinne, none of your duties can pacifie conſcience, but as they carry you hither to this righteouſneſſe, but the commers to this have no more terrours of conſcience for ſinne, I meane they have no juſt cauſe to have any; this *Rain-bow* appearing over your heads, is a certaine ſigne of fair weather, and that there ſhall be no more *deluge* of wrath to overwhelme thee.

9. By this all miſeries are removed; when thy ſinnes are pardoned, there is ſomething like death, and ſhame, and ſickneſſe, but they are not; it's ſaid, *Iſay* 33. *ult.*

There

There ſhall be none ſicke among them; why ſo? *becauſe they ſhall be forgiven their iniquities*: Tis no ſickneſſe in a manner, no ſorrow, no affliction, if the veneme, ſting, and curſe be taken away by pardon of ſinne; thy ſickneſſe, ſorrow, loſſes, death it ſelfe is better now then health, joy, abundance, life; you may here ſee *death, hell, grave, ſwallowed up in victory*, and now tread upon the necks of them, 1 *Cor.* 15. You may ſee life in death, heaven in the deepeſt hell, glory in ſhame: when thou ſeeſt all thy ſinnes done away in the blood of Chriſt Jeſus. This is the bleſſedneſſe of all you poore beleevers and commers to the Lord Jeſus: what ſhould you doe but beleeve it, and rejoyce in it? If the wicked that apply this righteouſneſſe preſumptuouſly ſay, Let us ſinne that grace may abound, and make no other uſe of forgiveneſſe, but to run in debt, and ſinne with a licenſe: Why ſhould not you ſay, on the other ſide, Let me beleeve and owne my portion in this righteouſneſſe, that as my ſinnes have abounded, ſo my love may abound; as my ſinnes have been exceeding great, ſo the Lord may be exceeding ſweet; as my ſinnes continue and increaſe, ſo my thankfulneſſe, glory in God, triumph over death, grave, ſinne, through Chriſt, may alſo increaſe; as you ſee righteouſneſſe in Chriſt for ever yours, ſo you may from thence

thence expect from him ſuch a righteouſneſſe as may make you righteous alſo as hee is righteous. Tremble thou hard-hearted impenitent wretch, that didſt never yet come to Chriſt, nor feele thy need of him, or prize his blood; this is none of thy portion, all thy ſinnes are yet upon thee, and ſhall one day meet thee in the day of the Lords fierce wrath, when he ſhall appeare as an everlaſting burning before thine eyes, and thou ſtand guilty before him as chaffe and ſtubble.

Sect. 2.

Secondly, *Reconciliation.*

This is the ſecond benefit which in order of nature followes our Juſtification, although ſometime in a large ſenſe it is taken for the whole work of Juſtification; ſtrictly taken, it followes it, *Rom.* 5. 1. *Being juſtified by faith, we have peace with God, i.e.* not onely peace *from* God in our conſciences, but peace *with* God in our reconcilement to him, and his favour toward us: *Being juſtified, we ſhall be ſaved from wrath, i.e.* not onely the outward fruits of wrath, but wrath from whence thoſe come; *Chriſt* is firſt *King of Righteouſneſſe*, then *King of Peace, Heb.* 7. 2. for is not ſinne the cauſe of

Gods

Gods anger? must not sinne therefore bee first removed in our justification, before wee can have Gods anger allayed in our reconciliation? so that as in our justification the Lord accounts us just, so in our reconciliation (himselfe being at peace with us) hee accounts us friends; indeed our meritorious reconciliation is by Christs death; as the Kings son who procures his fathers favour toward a Malefactor, who yet lyes in cold irons and knowes it not; and this is before our justification or being, *Rom.* 5.9. but actuall and efficacious reconciliation, whereby we come to the fruition and possession of it, is after our justification, *Rom.* 3.24,25. Christ is a propitiation by faith, and here the Malefactor hath tidings of favour, if he will accept of it, *Ephes.* 2.15, 17. and of this I now speake: God and man were once friends, but by sinne a great breach is made, the Lord onely bearing the wrong is justly provoked, *Isa.* 65.2,3. man that onely doth the wrong, is not withstanding at enmity with him, and will not bee intreated to accept of favour, much lesse to repent of his wrong, *Ier.* 8.4,5,6,7,8. the Lord Jesus therefore heales this breach by being mediator between both; he takes up the quarrell, and first reconciles God to man, and man to God, *in himselfe* in redemption, and after this reconciles God and man

by himselfe in (or immediately upon) our justification.

This Reconciliation consists in two things chiefly:

1. In our peace with God, whereby the Lord layes by all acts of hostility against us, *Rom.* 5. 1.

2. In love and favour of God, I doe not meane Gods love of *good will*, for this is in election, but his love of *complacencie and delight*, for till we are justified, the Lord behaves himselfe as an enemy and stranger to us who are polluted before him, but then he begins thus to love us, 1 *Ioh.* 4. 10, 16. *Col.* 1. 21, 22. A Gardiner may intend to turne a Crab-tree stock into an an Apple-tree, his intention doth not alter the nature of it, untill it actually be ingraffed upon: so we are *by nature the children of wrath*, Ephes. 1. 3. The intention of God the Father, or his love of good will doth not make us children of favour and sonnes of peace, untill the Lord actually call us to and ingraffe us into Christ, and then as Christ is *the delight of God*; so we in him are loved with the same love of delight. Peace with God and love of God are different degrees of our reconciliation: A Prince is at peace or ceaseth warre against a rebell, yet he may not bring the Rebell before him, into his bosome of speciall favour, delight, and love; but the Lord doth both, towards

Eſa. 4. 2, 2.

towards us enemies, ſtrangers, Rebels, devils, in our reconciliation with him.

Oh conſider what a bleſſed eſtate this is to be at peace with God: It was the title of honour the Lord put upon *Abraham* to bee *the friend of God*, Iſa. 41. 8. I am not able to expreſſe what a priviledge this is, tis better felt then ſpoken of; as *Moſes* ſaid, *Pſal.* 90. *Who knowes the greatneſſe of his wrath?* So I may ſay, who knowes the greatneſſe of this favour and love? 5.

1. That God ſhould be pacified with thee after anger, this is exceeding glorious, *Iſa.* 12. 1, 2. What is man that the Lord ſhould viſit him, or looke upon him, though he never had ſinned? but to look upon thee, nay to love thee, after provocation by ſinne, after ſuch wrath, which like fire hath conſumed thouſand thouſands, and burnt downe to the bottome of hell, and is now and ever ſhall be burning upon them; Oh bleſſed are they that finde this favour.

2. That the Lord ſhould bee pacified wholly and thorowly, that there ſhould be no anger left for you to feele. The poore afflicted Church might object againſt thoſe ſweet promiſes made her, *Iſa.* 27. 1, 2, 3. that ſhe felt no love: You are miſtaken, ſaith the Lord, *Fury is not in me*, verſ. 4. Indeed againſt bryars and thornes, and obſtinate ſinners that prick and cut me to the very

ry heart by their impenitencie, I have, but none againſt you: Out of Chriſt, God is *a conſuming fire*, but in Chriſt he is nothing elſe but *love*, 1 Joh. 4. 16. and though there may bee fatherly frownes, chaſtiſements, reproofes, and rods, though hee may for a time hide his face, ſhut out thy prayers, deferre to fulfill promiſes, &c. yet all theſe are out of pure love to thee, and thou ſhalt ſee it, and feele it ſo in thy latter end, *Heb.* 12. 8, 9. Never did *David* love *Ionathan* (whoſe love exceeded) as the Lord loves thee from his very heart: Now thou art in Chriſt by faith.

3. That the Lord ſhould be pacified eternally, never to caſt thee off againe for any ſinnes or miſeries thou falleſt into; this is wonderfull: Thoſe whom men love they forſake, if their love be abuſed; or if their friends be in affliction, they then bid them good night; but the Lords love and favour is everlaſting, *Iſa.* 9. 7. *The mountaines may depart out of their places, and the hills caſt downe to valleys, but the Lords kindneſſe never ſhall, never can*; *He hath hid his face a little moment* whiles thou didſt live in thy ſinne and unbeleefe, but now *with everlaſting mercy he will imbrace thee*; nay which is more, *the abounding of thy ſinne* is now the occaſion of *the abounding of his grace*, Rom. 5. 20. thy very wants and miſeries

Iſa. 54. 10.

are

are the very cauſes of his bowels and tender mercies, *Heb.* 4. 15, 16. Oh what a priviledge is this? Did the Lord ever ſhew mercy or favour to the Angels that ſinned? Did not one ſinne caſt them out of favour utterly? Oh infinite grace, that ſo many thouſand thouſands every day guſhing out of thy heart, againſt kindneſſe and love, nay the greateſt, deareſt love of God, ſhould not incenſſe his ſoreſt diſpleaſure againſt thee! the Lord that powred out all his anger upon his own Son for thee, and for all thy ſinnes, cannot now poure out, nay he hath not one drop left (though he would) to poure out upon thee for any one ſinne.

4. That the Lord ſhould be thus pacified with enemies; a man may be eaſily pacified with one that offends him a little, but with an enemy that ſtrikes at his life (as by every ſinne you doe) this is wonderfull, yet this is the caſe here, *Rom.* 5. 7, 8.

5. That the Lord ſhould be pacified, even with enemies, by ſuch a wonderfull way as the blood of Jeſus Chriſt, *Rom.* 5. 7, 8. this is ſuch love, as one would think the infinite wiſdome of a bleſſed God could have deviſed no greater; by this (*v.* 6.) he *commanded* and ſet out *his love*, which though now it grow a ſtale and common thing in our dayes, yet this is that which is enough to burſt the heart with aſtoniſhment and

amazement, to thinke that the party offended, (who therefore had no cauſe to ſeeke peace with us againe) ſhould finde out ſuch a way of peace as this is; woe to the world that deſpiſe this peace.

6. That being thus pacified, you may come into Gods preſence with boldneſſe at any time, and aske what you will: I wonder what he can deny you if he loves you, *Rom.* 5.2. and which is yet more, that now all creatures are *at peace with you, Iob* 5.23. as when the Captaine of the Army is pacified, none of his ſouldiers muſt hurt or ſtrike that man; nay, that hereby all your enemies ſhould be forced to doe good to you; *Oh death where is now thy ſting?*

I have oft wondred, if Chriſt hath borne all our miſeries and ſuffered death for us, why then ſhould we feel any miſeries or ſee death any more? and I could never ſatisfie my owne heart by many anſwers given, better then by this, *viz.* that if the Lord ſhould aboliſh the very being of our miſeries, they ſhould indeed then doe us no hurt; but neither could they then doe us any good: for if they were not at all, how could they doe us good? now the Lord Jeſus hath made ſuch a peace for us, as that our enemies ſhall not only not hurt us, but they ſhall be forced (himſelfe ordering of them) to doe much good unto us; all your wants ſhall but make you

you pray the more, all you ſorrowes ſhall but humble you the more, all your temptations ſhall but exerciſe your graces the more; all your ſpirituall deſertions ſhall but make you long for heaven, and to bee with Chriſt the more: it is now part of your portion, not only to have *Paul, and Apollos, and world*, but *death* it ſelfe, to doe you good: Oh Lord what a bleſſed eſtate is this; which, though thouſands living under the Goſpel of peace heare of, yet they regard not; they can ſtrain their conſciences in a reſtleſſe purſuit of the favour of men, and in ſeeking worldly; yet peace to this day (though born enemies to God) never ſpent one day, it may be not one houre, in mourning after the Lord for favour from him, nor care not for it, unleſſe it be upon their owne tearmes, *viz.* that God would be at peace with them, but they may ſtill remain quietly in their ſins and war againſt God; and thence it is, that the Lord will ſhortly take away peace from the whole earth, and plague the world with war and blood-ſhed: and as it is in *Zach.* 11. *6. deliver every man into the hand of his neighbour, and into the hand of his King, and they ſhall ſmite the Land*; even for this very cauſe, for deſpiſing the peace and reconciliation with God, you might and ſhould have accepted in the Goſpell of peace.

1 Cor. 3. 22.

Sect. III.
Thirdly, Adoption.

This is the third benefit, which in order of nature followes our reconciliation, whereby the Lord accounts us Sons, and gives us the Spirit and priviledges of Sons: for in order, we must be first beloved before we can be loved so as to be accounted Sons; 1 *John* 3. 1, 2. for the Lord of unjust to account us *just* in our justification is much; but for the Lord to account us hereby as *friends*, this is more: but to account us *Sons* also, this is a higher degree and a farther priviledge; and hence, our Adoption followes our Faith; *John* 1. 12, *Gal.* 3. 26. and if Adoption, then the Spirit of Adoption much lesse doth not precede Faith. By Christs active obedience (our Divines say) we have right unto life; by Adoption wee have a farther right; the one destroyes not the other; for a man may have right unto the same thing upon sundry grounds: we know there are 2 sorts of Sons: 1. Some by nature, borne of our own bodies, and thus wee are not Sonnes of God, but children of wrath. 2. Some by Adoption which are taken out of another family, and accounted freely of us as our Sons; and thus *Moses* was for a time the sonne of *Pharaohs* daughter, and of this

this Son-ſhip by Adoption I now ſpeak, the Lord taking us out of the family of hell to be his adopted Sons. Chriſt is Gods Son by eternall generation, *Adam* by creation; all believers are Sons by Adoption. Now Adoption is two-fold,

1. Externall, whereby the Lord takes a people by outward covenant and diſpenſation to be his Sons, and thus all the Jewes were Gods *firſt-borne*, *Exod.* 4. 22. and unto them did *belong the Adoption*, *Rom.* 9. 4, 5. And hence their children were accounted *Sons*, as well as Saints, and *holy*: 1 *Cor.* 7. 14. *Ezech.* 16. 20, 21. but many fall from this Adoption, as the Jewes did.

2. Internall, whereby the Lord out of everlaſting love, to particular perſons in ſpeciall, he takes them out of the family of Satan, and by internall love and ſpeciall account reckons them in the number of Sons; makes them indeed *Sonnes*, as well as calls them ſo: *Iſaac* by ſpeciall promiſe was *accounted for the ſeed*, *Rom.* 9. 8. and of this we now ſpeak. Now this is double. Iſa. 56. 5.

1. Adoption begun, 1 *John* 3. 1, 2. now we are the Sons of God. To ſome of which, (though Sons indeed) yet the Lord behaves himſelfe toward them for ſome time, and for ſpeciall reaſons; as unto *ſervants*, exerciſing them with many feares: *Gal.* 4. 1, 2. ſome ſpirits will not bee the better for the love

love of their father, but worſe; and therefore the Lord keeps a hard hand over them: to others, the Lord behaves himſelf with more ſpeciall reſpect, in making them cry with more boldneſſe, *Abba Father*, *Rom.* 8. 15, 16. who will be more eaſily overcome, and bent to his will by love.

2. Adoption perfected, when we ſhall receive all the priviledges of ſons, not one excepted, *Rom.* 8. 23. where we are ſaid *to wait for our Adoption, the Redemption of our bodies*; By the firſt we are ſons, but not ſeen nor known ſuch, 1 *John* 3. 1, 2. By the ſecond, we ſhall be knowne before all the world to be ſuch: we now ſpeak principally of Adoption begun, whereby we are ſons in Gods account, and by reall reception of the Spirit of Sons: the manner of this Adoption is thus.

1. God loves Jeſus Chriſt with an unſpeakable love, as his only Son, and as our elder brother.
2. Hence when we are in Chriſt his Son, he loves us with the ſame love, as he doth his own Son.
3. Hence the Lord accounts us ſonnes, *Eph.* 1. 5, 6. Gods love is not now toward us as to *Adam* his ſon by creation, *viz.* immediately diffuſed upon us; but in loving his owne Son immediately, hence he loves us, and hence adopts

adopts us, and accounts us children.

Oh that the Lord would open our eyes to ſee this priviledge; *Behold* it, ſaith *Iohn*, 1 *Iohn* 3. 1. ſtand amazed at it, that children of wrath ſhould become the Sonnes of the moſt high God; for a begger on the dung-hill, a vagabond, runnagate from God, a prodigall, a ſtranger to God, whom the Lord had no cauſe to think on; to be made a Son of God Almighty.

If Sons, then the Lord doth prize and eſteem you as Sonnes: if a man hath twenty ſonnes, he eſteems the pooreſt, leaſt, ſick child he hath, more then all his goods and ſervants, unleſſe he be an unnaturall father; I tell you that the leaſt of you, the pooreſt and moſt feeble beleever, is accounted of God, and more eſteemed then all his houſhold-ſtuffe; then heaven, earth, and all the glory in it, and all the Kings, and great men in the world: *Iſay* 43. 4, 5, 6. not becauſe thou haſt done any thing worthy of this, but only becauſe he accounts thee freely as his Sonne.

If Sons, then the Lord ſurely will take care for you as for ſons; a godly father hath a double care of his children. Firſt, of their temporall; Secondly, and chiefly of their eternall eſtate; we are ready to queſtion in times of want, what we ſhall eat, drink, how we ſhall live; oh conſider, art thou a

Son

Mat. 6. 31, 32.

Son of God, and will not he that *feeds the Ravens, and clothes the Lillies*, provide for thee? yes verily, he wil take care for thy temporall good. It is true you may be brought into outward ſtraits, wants, miſeries, yet then the Lord is thereby plotting for thy eternall good, for hence come all Gods corrections, *Deut.* 8. 5. *Heb.* 12. 8. the Lord took all they had from them by their enemies in warre, and carried them away captive into a ſtrange land, yet *Ier.* 24. 5. this was for their good; we think the Lord many times takes no care for us, & ſo make him of a worſe nature then the ſavage beaſts, or bloody men toward their young, but this is certain, he never denies any thing to us in outward things, but it is to further our eternall bliſſe with him, to doe us good in our latter end: what ſay godly parents? it is no matter what becomes of my children, when I am dead, if the Lord would but give them himſelfe to be their portion; if at laſt they may ſee the Lord in glory: doe not wonder then if the Lord keeps you ſhort ſometimes.

If Sonnes, then he loves you as Sons, as a father doth his ſons; you think the Lord loves you not, becauſe you doe not alway feel his love, nor know his love; is thy ſon not thy child, becauſe whiles it is young, it knowes not the father that begot it, or becauſe thou art ſome time departed from it,

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and haſt it not alway in thy owne armes? *Iſrael ſaith, my God hath forſaken me and forgotten me, Iſa.* 49. 14. and yet no mother tenders her child, as the Lord did them; you think becauſe you have ſo many ſins and afflictions one upon another, that the Lord loves you not: judge righteouſly, hath thy child no father becauſe it is ſick long together, and therefore kept under unto a ſpare diet? no, he knowes our mould, and that we are but duſt, and freely choſe us to be his Sons, and hence loves notwithſtanding all our ſins: *Pſal.* 89. 32, 33. if hee ſees *Ephraim* bemoaning his ſtubborneſſe, as well as his ſickneſſe and weakneſſe, *Ier.* 31. 20. doth not the Lord profeſſe, *Is he not my onely Sonne?*

If *Sons*, then we are *heires and co-heires with Chriſt* ſaith the Apoſtle, *Rom.* 8. 17. ſonnes by nature are not alway heires, but all ſons by Adoption are: wee are heires with Chriſt, the Lord Chriſt as our elder brother managing all our eſtate for us, becauſe unable to doe it our ſelves; wee are *heires* 1. *of the Kingdome of glory*, 1 *Pet.* 1. 4, 5. 2. Heires of all this viſible *world*, 1 *Cor.* 3. 22. not that we have the whole world in our own hand (it would be too cumberſome to us to manage,) but the Lord gives us the rent of it, the bleſſing and good of it, though it be poſſeſſed by others. Thirdly, wee are heires 4.

heires of *the promise*; *Heb.*11. 9. *Heb.*6.17. whereby *Iehovah* himselfe comes to be our inheritance and portion for ever; and look as Christ was in the world an heire of all, though trod under foot by all, so are we; what can we desire more?

5. If Sons, then we have, and shall ever have the Spirit of Sons; *Rom.*8. 15,16. and what are we the better for this Spirit? truly hereby, First, we cry unto him, we are enabled to pray who could not pray before, because guilt stopt our mouths. Secondly, We cry *Abba Father*, and this Spirit witnesseth that we are Sons of this Father: it is not said that it witnesseth *to* our spirits, but συμμαρτυρεῖ, it witnesseth *with* our spirits; *i.* our renewed conscience, thus; All beleevers called and justified of God are Sons, but I am such a beleever, therefore I am a Son; now the Spirit beares witnesse with us in every part, both premises and conclusion only, it being the clearest and strongest witnesse, it testifies the same thing our consciences doe, but yet more clearly, more certainly, more comfortably and sweetly, ravishing the soule with most unspeakable peace and joy, especially in the conclusion. I know there is a *Noetick* testimony, but it is lastly resolved into this; Ile not now dispute it, only this is certaine; that this testimony all the Sonnes of God have by meanes of their Adoption.

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They may not indeed ſometime heare it; if they doe, they may object againſt it through the unbeleef in part remaining in them; or if it be ſometimes ſuſpended, what you want in the witneſſe and comfort of it, you have it in the holineſſe of it; and therefore the Spirit ſealing is called *the holy Spirit: Eph.* 4. 30. 1 *Pet.* 1. 6, 7, 8. & is not this a great priviledge? Thirdly, hereby you are led and guided, and that continually toward your laſt end. For as if *Adam* had ſtood, he ſhould have had the Spirit of God, this very Spirit to have kept him and all his poſterity from falling at any time from God, ſo Chriſt having ſtood for us, juſtified us before God; ſends the immutable conſtant aſſiſtance of the Spirit in Adoption, which though it doth not alway quicken us, nor comfort us, nor aſſure us, &c. yet it is every moment guiding and leading of us unto our utmoſt end. From hence it is, that the ſame ſins which harden others, at laſt humble us, the ſame temptations by which others fall and periſh, ſerve at laſt to purify us; hence our decay in grace leads us to growth at laſt, hence our feares and doubts ſerve to ſtabliſh us at laſt, hence our wildrings from God, for a time, make us eſteem more of the preſence and wayes of God at laſt; becauſe this Spirit of Adoption is that by which we are led, and conſtantly aſſiſted and carried toward our latret end: oh

Rom. 8. 14

oh mourne thou that art as yet no Son, but a slave to Satan, and unto thy filthy lusts; a servant at best, working for wages only, and feare of the whip, who shalt not alway abide in Gods house as Sons shall doe: nay it may be hast hated and reviled the Sonnes of God; time shall come that you shall wonder at their glory, who are not known now.

Sect. 4.
Fourthly, *Sanctification.*

This is the fourth benefit which followes in order of nature, our justification, reconciliation, and adoption, for upon our being Sonnes in Adoption, we receive the image of our heavenly Father in Sanctification; because we are under grace. Hence it comes to passe that we are freed from the *raigning power of sin*, *Rom.*6.14. so that our Sanctification followes our Justification, and Adoption goes not before it. In justification, we have the love and righteousnesse of the Son; in reconciliation, the love of the Father; in Adoption, the love of a Father and presence of the Spirit assisting, witnessing; in Sanctification, the image of our Father by the same spirit: and this I conceive with submission is *the seale of the Spirit* mentioned, *Eph.* 1. 13. the *seale sealing*, is the Spirit it selfe; the *seale sealed*, consists first in the expressi-

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on of it in Adoption, Secondly, in the impreſſion of it in Sanctification, and that hee only ſhall paſſe as currant coyne, that hath both theſe; I know the moſt full and cleare expreſſion and teſtimony of the Spirit is after all Gods work is finiſhed in glorification, but the beginning of it is here in Adoption, a fuller meaſure of it in Sanctification; Gods ſeale is ever ſet to ſome promiſe (as mens ſeales to ſome bond, not to blanks) the Lords promiſe of actuall juſtification, and reconciliation, pertaines onely to men ſanctified or called: in Adoption therefore we receive the Spirit, which lookes both wayes; teſtifying either thou ſanctified, art juſtified, or thou called, art juſtified and reconciled.

I ſpeak not now of externall ſanctification by outward ſhew and profeſſion, and common illumination and operation of the Spirit *upon men*, from which many fall away. *Heb.*10.29. but of internall and ſpeciall; the nature of which, you may beſt conceive in theſe three degrees.

1. It is *the renewing of a man.* So that by it a man is morally made a new man, another man; *All things are become new:* he hath new thoughts, new opinions of things, new deſires, new prayers, and praiſes, new diſpoſitions; regeneration not differing from it. Tit.3.5. 2 Cor.5.17.

2. It is a *renewing of the whole man.* 1 *Thess.* 5. 23. for as every part and faculty of man is corrupt by the first *Adam*, so they are renewed by the second *Adam*; not that we are perfectly renewed in this life by Christ, as we are corrupt by *Adam*, but in part in every faculty, *Rom.* 6. 19. and from hence ariseth our spirituall combat and warfare with sin, yea with all sin; it is not because of our sanctification simply (for if it were perfect, we should warre and wrastle no more;) but from the imperfection of it. And this renewall in part, is in every part, even in the whole man: and as the first *Adam* propagates sin chiefly and radically in the soule, especially into the heart of man; and from thence it diffuseth it (If like leven into the whole lump of our lives, so the Lord Jesus chiefly communicates this renewall into our hearts, and thence it sweetens our lives; and hence it is called *the inner man*; *Rom.* 7. 22. *Eph.* 3. 16. You see a little holinesse in a Christian; I tell you, if he be of the right make, there is a kind of infinite endlesse holinesse within him from whence it springs, as there is a kind of infinite endlesse wickednesse in a wicked man, from whence his sins spring: if a man bee outwardly holy, but not within, he is not sanctified, no more then the painted Sepulchres of the proud Pharisees; if any man say his

Rom. 2. 28, 2.

his heart is good, though he makes no ſhew in his life, he ſpeaks not the truth, if the Apoſtle may bee beleeved, 1 *Iohn* 1.6. for ſanctification is a renewall of the whole man, within and without; it is not for a man to have his teeth white, and his tongue tipt, and his nayles pared; No, no, the Lord makes all new where he comes.

3. It is a renewall unto the Image of God, or of God in Chriſt; an unſanctified man may bee after a ſort renewed in the whole man, his outward converſation may be faire, his mind may bee *enlightened*, his heart may *taſt of the heavenly gift*, &c. *Heb.* 6.4,5. he may have *a forme of godlineſſe*, 2 *Tim.* 3.5. he may have ſtrong reſolutions within him unto godlineſſe, *Deut.* 5.29. and hence with the five foolish Virgins may be received into the fellowſhip of the wiſe, and not diſcerned of them neither, till the gate is ſhut; but they are never renewed in their whole man *after the Image of God*: *i.* they doe not know things, and judge of them as God doth, they doe not love and will holineſſe and the meanes thereto, as God doth; they hate not ſin, as God doth; they doe not delight in the whole Law of God, it is not writ in their hearts, and hence they love it not as God doth: and this is the cut of the threed between a ſanctified and unſanctified Spirit; by ſanctification a man is renewed

unto Gods Image, once loſt, but here again reſtored; *Eph.* 4. 24. *Iohn* 1. 16. we receive from Chriſt grace for grace, as the ſeale on the wax hath tittle for tittle, to that in the ſeale it ſelfe, we are changed into the ſame Image of Chriſt by beholding him, in the gloſſe of the Goſpell, by Faith; 2 *Cor.* 3. 18. *I delight in the Law of God in my inward man*, *Rom.* 7. 23. and hence a Chriſtian by the life of ſanctification, lives like unto God; at leaſt hath a holy diſpoſition and inclination (the habits of holineſſe) ſo to doe; *Gal.* 2. 19. *I live unto God, he calleth us from darkneſſe into his marvellous light, that we might ſhew forth his vertues*; and that this is true ſanctification, may thus appeare; becauſe our ſanctification is oppoſed to our originall corruption, as our juſtification to our originall and contracted guilt of ſin: now as originall corruption is the defacing of Gods Image by contrary diſpoſitions to ſinfulneſſe, ſo our ſanctification can be nothing elſe but the removall of this pollution, by the contrary habits and diſpoſitions to be like unto God againe: our ſanctification is to be holy, *Levit.* 20. 7. our holineſſe hath no other primary pattern but Gods holineſſe, ſo that our ſanctification is not the righteouſneſſe and holineſſe in as it is inherent in Chriſt, for that is the matter of our juſtification, and therefore ſanctification muſt be that holi-

1 Pet. 1. 14. 15. 16.

neſſe

neſſe which is derived unto us from Chriſt, whereby we are made like unto him; and thus Chriſt is made *ſanctification unto us*, 1 *Cor.* 1.30. There ſhould be no difference betweene Chriſt our righteouſneſſe and ſanctification, if that holineſſe which is in Chriſt ſhould be *both* unto us. Hence alſo Sanctification is not the immediate operation of the Spirit upon us, without created habits of grace abiding in us, as the ſpirit that came upon *Balaam*, and mightily affected him for a time, but left him as deſtitute of any grace or change of his nature as the Aſſe he rode on; No, no, it renewes you unto the image of God himſelfe, if you be truly ſanctified. And therefore let all thoſe dreames of the Familiſts, (denying all inherent graces, but onely thoſe which are in Chriſt, to be in the Saints) let them vaniſh and periſh from under the ſunne, and the good Lord reduce all ſuch who in ſimplicity are miſ-led from this bleſſed truth of God. I will not now enter into that depth concerning the means of our ſanctification in mortification by Chriſts death and vivification by the reſurrection of Chriſt: this may ſuffice for explication of the nature of it.

Onely ſee and for ever prize this priviledge, all you bleſſed ſoules, whom the Lord hath juſtified; thou haſt many ſad complaints, what is it to me, if I be juſtified in

Christ, and be saved at last by Christ, and my heart remaine all this while unholy and unsubdued unto the will of Christ; that hee should comfort me, and my holy heart be alway grieving of him; what though the Lord save me from misery, but saves me not from my sinne? oh consider this benefit. It is true, thou findest a wofull, sinfull nature within thee, crosse and contrary unto holinesse, and leading thee daily in captivity; yet remember the Lord hath given thee another nature, a new nature; there is something else within thee, which makes thee wrastle against sinne, and shall in time prevaile over all sinne, *Mat.* 12.20. this is the Lords grace sanctifying of thee. Oh be thankfull that the Lord hath not left thee wholly corrupt, but hath begun to glorifie himselfe in thee, and to blesse thee, in turning thee from thine iniquities.

1. By this thou hast a most sweet and comfortable evidence of thy justification & favour with God; he that denyes this, must (what ever distinctions he hath) abolish many places of Scripture, especially the epistles of *Iames* and *Iohn*, who had to doe with some spirits, that pretended faith and union to Christ, and communion with him, and so long as it was thus, this was evidence sufficient to them of their justified estates. What saith *Iames?* Thou sayst *thou hast faith, shew*

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it me then; prove it for my part, ſaith he: Ile prove *by* the bleſſed fruits and *works* which flow from it, as *Abraham* manifeſted his, *Iam.* 2. 18, 22. What ſaith *Iohn?* You talk (ſaith he) of *fellowſhip and communion with Chriſt*, and yet what holineſſe is there in your hearts or lives? *If you ſay you have fellowſhip with him, and walk in darkneſſe, we lye and doe not the truth; but if you walk in the light*, then although your holineſſe, and confeſſion, and daily repentance for ſinne doth not waſh away ſinne, yet *the blood of Chriſt doth waſh us*, 1 *Iohn* 1. 6, 7. Againe, you ſay you *know Chriſt*, and the love and good will of Chriſt toward you, and that he is the *propitiation for your ſinnes:* how doe you know this? ſaith he: *He that ſaith, I know him, and keeps not his commandements, is a lyar*, 1 *Iohn* 2. 4. True, might ſome reply, he that keeps not the commands of Chriſt, hath hereby a ſure evidence that he knowes him not, and that he is not united unto him; but is this any evidence that we doe know him, and that we are united to him, if we doe keep his commandements? yes verily, ſaith the Apoſtle, *hereby we doe know that we know him, if we keep his commandements, verſe* 3. and againe, *verſe* 5. *Hereby know we that we are in him.* What can be more plain? What a vanity is this to ſay that this is running upon a covenant of

workes? Is not ſanctification *the writing of the Law in our hearts*, a ſpeciall benefit of the covenant of grace as well as juſtification? *Heb.* 8. 10. 12. and can the evidencing then of one benefit of ſuch a covenant by another, be a running upon the covenant of workes? is it a truth contained in the covenant of grace, *viz.* that he that is juſtified is alſo ſanctified, and he that is ſanctified is alſo juſtified? And is an errour againſt grace to ſee this truth, that he that is ſanctified is certainly juſtified; and that therefore he that knowes himſelfe ſanctified, may alſo know thereby that he is juſtified: Tell me how will you know that you are juſtified? You will ſay, by the teſtimony of the ſpirit; and cannot the ſame ſpirit ſhine upon your graces and witneſſe that you are ſanctified as well? 1 *Ioh* 4. 13, 24. 1 *Cor.* 2. 12. Can the Spirit make the one cleare to you, and not the other?

Oh beloved its a ſad thing to heare ſuch queſtions and ſuch cold anſwers, alſo that ſanctification poſſibly may be an evidence; may be? is it not certaine? Aſſuredly, to deny it is as bad as to affirme that Gods owne promiſes of favour are true evidences thereof, and conſequently, that they are lyes and untruths; for ſearch the Scripture, and conſider ſadly, how many Evangelicall promiſes are made unto ſeverall graces, *i. e.*

unto

unto ſuch perſons as are inveſted with them; you may only take a taſte from *Mat.* 5. 3, 4, &c. where our Saviour (who was no legall Preacher) pronounceth, and conſequently evidenceth bleſſedneſſe by eight or nine promiſes, expreſly made to ſuch perſons as had inherent graces of *poverty, mourning, meekneſſe*, &c. there mentioned; the Lord Jeſus leaving thoſe precious Legacies of his promiſes unto his children that are called by thoſe names of *Mourners, poore in ſpirit, pure in heart*, &c. that ſo every one may take, and bee aſſured of his portion manifeſted particularly therein: That I many times wonder how it comes to paſſe, that this ſo plaine and ancient principle of Catechiſme (for ſo it was among the *Waldenſes* many 100. yeeres ſince) grounded on ſo many pregnant Scriptures, ſhould come to be ſo much as queſtioned in our dayes; ſometimes I thinke it ariſeth from ſome wretched luſts men have a minde to live quietly in; deſirous to keepe their peace, and yet unwilling to forſake their luſts; and hence they exclude this witneſſe of water, the witneſſe of ſanctification to teſtifie in the Court of conſcience, whether they are beloved of God and ſincere hearted or no, becauſe this is a full witneſſe againſt them, and tells them to their faces, that *there is no peace to the wicked*, Iſa. 57. *ult.*

Deut.

Deut. 29. 19, 20. and that they *have nothing to doe to take Gods name into their lips*, that ſecretly *hate to bee reformed*, *Pſal.* 50. 16.

In others I think it doth not ariſe from want of grace, but becauſe the Spirit of grace and ſanctification runs very low in them; tis ſo little that they can ſcarce ſee it by the help of ſpectacles; or if they doe, they doubt continually of the truth of it; and hence, becauſe it can ſpeake little, and that little very darkly and obſcurely for them, they have no great mind that it ſhould bee brought in as any witneſſe for them. Others I thinke may have much grace and holineſſe, yet for a time caſt it by as an evidence unto them, becauſe they have experience how difficult and troubleſome it is to finde this evidence; and when tis found, how troubleſome to read it, and keep it fair, and thereby have conſtant peace and quietneſſe; and hence ariſe thoſe ſpeeches, why doe you looke to your ſanctification, a blotted evidence? you may have it to day, and loſe it to morrow, and then where is your peace? and I doe beleeve the LORD deprives many of his precious SAINTS from the comfort of this evidence; either becauſe they looke onely to this, and not unto Chriſt, and their Juſtification by faith, *Rom.* 5. 1. or elſe becauſe there

there is ſome ſecret luſt or guile of ſpirit, *Pſal.* 32. 1, 2. which the Lord by ſore and long ſhakings about their calling and ſanctification, would firſt winnow out, or becauſe there is a perverſe frowardneſſe of ſpirit, whereby becauſe they feele not that meaſure of ſanctification which they would, do therefore vilifie and ſo come to deny what indeed they have; becauſe they *feele a law of ſinne in their members, leading them away captive*; will not, with *Paul*, take notice of the Law of their mindes, whereby that *inner man delights in the Law of God*, and mournes bitterly under *the body of death*, by which they might ſee with *Paul*, that there is *no condemnation* to ſuch, *Rom.* 8. 1. To conclude, what ever is the cauſe of this crookedneſſe of judgement, I doe beleeve that the generall cauſe is, want of attendance and ſtanding unto the judgement of the Scriptures in this controverſie: for if this was ſtood unto, men would not produce their own experience; *viz.* that they could never finde any evidence from ſanctification, but they have met with it in another way, by the immediate witneſſe of the ſpirit onely; nor would men cry it down, becauſe grace being mixt with ſo much corruption, it can hardly be diſcerned, and ſo will be alway left in doubts, and that the heart is deceitfull, and many that have evidenced

denced their estates, hereby have been deceived: I confesse thus the Popish Doctors argue against assurance of faith from the Scriptures without speciall and extraordinary revelation; but what is all this to the purpose if the Scriptures make it an evidence? away then with thy corrupt experience, shall this be judge, or the Scriptures rather? what though many judging of themselves by markes and signes have been deceived; yet if the Scripture make it an evidence, (as we have proved) then, though men thorow their owne weaknesse or wickednesse have been deceived in misapplying promises; yet the Scriptures cannot deceive you: What though it be difficult to discerne Christs grace in us? yet if the Scriptures will have us try our estates by that rule, which in it selfe is easie, but to our blindnesse and weaknesse, difficult many times to see; who shall, who dares condemn the holy Scriptures? which as they shall judge us at last day should judge us now. Suppose that divers bookes, and many Ministers sometimes give false signes of grace and Gods favour, yet doth the Scriptures give any? I shall propose one thing to conscience, as the conclusion of this discourse: Suppose thou wert now lying on thy death-bed, comforting thy self in thy elected and justified estate; suppose the

the Spirit of God ſhould now grapple with thy conſcience, and tell thee, if thou art *juſtified*, then thou art *called & ſanctified*, 2 *Theſ.* 2. 13, 14. Is it thus with thee? what wilt thou anſwer? if thou ſayſt thou art not ſanctified, the word and ſpirit will beare witneſſe then againſt thee, and ſay, then thou art not elected nor juſtified; if thou ſaiſt thou knoweſt not, thou lookeſt not to ſanctification, or fruits of the ſpirit, they will then reply, how then canſt thou ſay that thou art elected or juſtified? for it is a truth as cleare as the Sun, and as immovable as heaven and earth; None are *elected and juſtified*, but they are alſo *ſanctified*, and they that are not *ſanctified* are not *juſtified*, *Rom.* 8. 1, 13. And now tell me, how can you have peace, unleſſe you make your faces like flint before the face of Gods eternall truth, or heale your conſciences by ſuch a plaiſter as will not ſtick? If therefore the Lord ever made ſinne bitter to thee, let holineſſe be ſweet; if continuance in ſinne hath been an evidence unto thee of thy condemnation, Oh let the riches of the grace of Chriſt in redeeming thee from the lamentable bondage and power of ſinne, be an evidence to thee of thy ſalvation; Oh bleſſe God for any little meaſure of ſanctification; doe not ſcorne or ſecretly deſpiſe this ſpirit of grace, as many in this degenerate age begin

gin to doe, saying, You looke to graces and fruits, and marks, and signes, and a holy frame of heart and sanctification; what is your sanctification? Oh let it be the more precious to thee, mourning that thou hast so little, and blessing the God and Father of all grace for what little thou hast, wearing it as a bracelet of gold about thy necke, knowing hereby that thou art *borne of God*, and that *the whole world lyeth in wickednesse*, and shall perish without this, 1 *Ioh.* 5. 18, 19.

2. This is your glory & beauty, this is glorification begun; what greater glory then to be like unto God? to be like unto God is to be next to God: and therefore this is called *glory*, 2 *Cor.* 3. 18. *we are changed into the same image from glory to glory.* Every degree of grace is glory, and the perfection of glory in heaven consists chiefly in the perfection of grace; what is the worke of some men at this day but to cast reproach upon sanctification our glory?

3. This will give you abundance of sweet peace, and therefore, *Heb.* 12. 11. it is called the *quiet fruit of righteousnesse*; for from whence comes the sore troubles and continuall doubts of Gods favour in many mens consciences? Is it not some decay or guile here? *Psal.* 32. 1, 2. Is it not some boldnesse to sinne; that they *walke not in feare*,

feare, and therefore not *in the conſolation of the Holy Ghoſt?* Is it not their ſecret dalliance with ſome known ſinne, continued in with ſecret impenitencie? Is it not becauſe they labour with ſome ſtrong unmortified corruption, pride, or paſſions, that they are in daily pangs and throwes of conſcience for? *Pſal.* 32. 1, 2, 3, 4. what was the rejoycing of *Paul?* was it not that *in all ſincerity and ſimplicity he had his converſation among men?* 2 *Cor.* 1. 12. What was *Hezekiahs* peace when dying as he thought? was it not this, *Lord remember I have walked before thee uprightly?* *Iſa.* 38. 2, 3. not that this was the ground of their peace, for that onely is free grace in Chriſt, but this is the meanes of your peace, *Ioh.* 14. 22, 23. its a curſed peace which is kept by looking to Chriſt, yet loving thy luſt. Act. 9. 31.

4. This is that which will make you fit for Gods uſe, 2 *Tim.* 2. 20, 21. a filthy uncleane veſſell is good for nothing till cleanſed; God will not delight to glorifie himſelfe much by an unſanctified perſon; what is thy wife, children, friends, family, the better for thee, if thy heart remaine unſanctified?

5. A little holineſſe is eminently all, ſpringing up to eternall life; this little ſpring ſhall never ceaſe running, but it ſhall fill Heaven

Heaven it ſelfe, and thy ſoule in it with abundance of glory, *Ioh.* 4. 14. and 7. 38. You deſpiſe it becauſe it is but little; I tell you this little is eminently all, and containes as much as ſhall be powred out by thee ſo long as God is God: Tis true, thou ſayſt its weake, and oft foiled, and gives thee not compleat power and victory over all ſinne, yet know that this ſhall (like *the houſe of David*) *grow ſtronger and ſtronger*, and it ſhall at laſt prevaile, and the Lord will not *breake* thee though thou art *bruiſed* by ſinne daily, untill judgement come to victory; and the Prince of this world be judged, and thy ſoule perfected in the day of the Lord Jeſus.

Sect. 5.

Fiftly, *Audience of all Prayers.*

This is the fift benefit, which though it be a fruit of other benefits, yet I name it in ſpeciall, becauſe I deſire it might be eſpecially obſerved; and I place it after our ſanctification, becauſe of *Davids* ſpeech, *If I regard iniquity in my heart, the Lord will not heare my prayer*, Pſal. 66. 18. and that of the Apoſtle, 1 Joh. 3. 22. *Wee beleeve what ever we aske we receive, becauſe wee keep his Commandements, and doe thoſe things which are pleaſing in his ſight.* As the Lord

Lord hath reſpect to the prayers of his people, not only in regard of their juſtification, but in ſome ſenſe in regard of their ſanctification alſo; a juſtified perſon polluted with ſome perſonall or common ſins of the times, may want that audience and acceptance of his prayers I am now ſpeaking of.

That God will heare all the petitions of his people, can there be a greater priviledge then this? yet this our Saviour affirmes twice together, becauſe it is ſo great a promiſe, that we can hardly beleeve it, *Iohn* 14. 13, 14. *Whatſoever you aske the Father in my name, that will I doe*; mark the ſcope of the words our Saviour had promiſed, that *he that beleeves in me, ſhall doe greater works then I have done*; now becauſe this might ſeem ſtrange and impoſſible, the Lord in thoſe verſes tells them how, for (ſaith he) *Whatſoever you aske in my name I will doe for you*, I will doe indeed all that is to be done, but yet, it ſhall be by meanes of your prayers; Chriſt did great works when he was upon the earth, but for him to doe what ever a poore ſinfull creature ſhall deſire him to doe; what greater work of wonder can there be then this? *This is our confidence* (ſaith the Apoſtle) *That what ever we aske according to his will, he heareth us*: 1 *Iohn* 5. 15.

The greateſt queſtion here will be, What

are those prayers the Lord Jesus will heare? I confesse many things are excellently spoken this way, yet I conceive the meaning of this great Charter is fully expresst in those words, *In my name.* If they be prayers in Christs name, they shall be heard; and it containes these three things.

1. To pray in Christs name, is to pray with relyance upon the grace, favour, and worthinesse of the merits of Christ, thus this phrase is used, *to walke in the name of their Gods,* is in confidence of the authority, and excellency, and favour of their Gods, that they will beare them out in it; so to pray in Christs name, is to pray for Christs sake thus; *Eph.* 2. 18. *through him* (*i.* through his death and satisfaction rested upon) *we have accesse with confidence unto the Father,* Eph. 3. 12. *In whom we have beleeved, and accesse with confidence by the Faith of him.* There are three evills that commonly attend our prayers, when we see God indeed. 1. Shame and flight from God, the Apostle saith therefore, that *by Faith in Christ we have accesse:* 2. If we doe accede and draw neare to him, there is a secret feare and straitnesse of spirit to open all your minds; therefore saith he, *we have boldnesse,* the word signifies liberty of speech to open all our minds without feare or discouragement. 3. After we have thus drawne neare, and opened all our desires and

Mic. 4. 5.

and mones before God, wee have many doubts, *viz.* will the Lord heare such a sinner, and such weak, and imperfect, and sinfull prayers? & therefore he also affirms, that we have *confidence* and assurance of being heard; but all this is *by Faith in him:* for look as Christ hath purchased all blessing for us by his death, and hence makes his intercession for those things dayly according to our need: So we are much more to rest upon, and make that satisfaction, the ground of our intercession; because Christs blood purchased this, therefore oh Lord grant this.

2. To pray in his name, is to pray from his command, and according to his will; as when we send another in our name, wee wish him to say thus, Tell him that I desire such a thing of him, and that I sent you; so it is here, and thus the phrase signifies: *Iohn* 5. 43. *I am come in my Fathers name, i.* By his authority and command. To pray in Christs name therefore, is to pray according to the will of Christ, and from the will of Christ; when we *take those words* the Lord puts into our mouthes, *Hos.* 14. 1, 2, 3. and desire those things only that the Lord commands us to seek, whether absolutely or conditionally; *according to his will* revealed, and *with submission to his will* concealed: 1 *Iohn* 5. 14. *what ever we aske according to his will, he heares us*; *Psal.* 27. 8. *Rom.* 8. 26. Deut. 18. 18, 19.

If you aske any thing not according to Gods will, you come in your owne name, he ſent you not with any ſuch meſſage to the Father.

3. To pray in his name, is to pray for his ends; for the ſake and uſe of Chriſt, and glory of Chriſt, thus the phraſe is uſed? *Mat.* 10. 41, 42. *To receive a Prophet in the name of a Prophet*, *i.* for this end and reaſon, becauſe he is a Prophet. A ſervant comes in his Maſters name to aske ſomething of another, when he comes, as from his command; ſo alſo for his Maſters uſe: So when wee pray for Chriſts ſake, *i.* for his ends, not our owne; theſe ever prevaile. *Iames* 4. 3. *You aske and have not, becauſe you aske amiſſe, to ſpend it on your luſts*; *Ioh.* 12. 27, 28. *Pſ.* 145. 18. this is to aske *in truth*, to act for a ſpirituall end; to make it our utmoſt end, ariſeth from a ſpeciall, peculiar, ſupernaturall preſence of the Spirit of life: and conſequently a Spirit of prayer which is ever heard. And hence you ſhall obſerve, the leaſt groan for Chriſts ends is ever heard; becauſe it is the groaning of the Spirit, becauſe it is an act of ſpirituall life, the formality of which conſiſts in this, that it is *for God*: *Gal.* 2. 19. the Lord cannot deny what we pray for Chriſts ends, becauſe then he ſhould cruſh Chriſts glory: and therefore let a Chriſtian obſerve, when he would have any thing of God

God that concernes himſelfe, not be ſollicitous ſo much for the thing, as to gaine favour and nearneſſe to God, and a heart ſubject unto God in a humble contentedneſſe, to be denyed as well as to be heard, and he ſhall undoubtedly find the thing it ſelfe; a luſt is properly ſuch a deſire (though for lawfull things) wherein a man muſt have the thing becauſe it pleaſeth him, as when *Rachell* asked *for children*, ſhe muſt have them, elſe ſhe muſt needs *dye: Give us water that wee may drinke*, was their brutiſh cry, *Exod.* 17. 1, 2. not that we may live to him that gives it: holy prayers or deſires (oppoſed unto luſts) are ſuch deſires of the ſoule, left with God, with ſubmiſſion to his will, as may beſt pleaſe him: now the Lord will heare the deſires indeed of all that feare him, but not fulfill their luſts.

Theſe three are the eſſentiall properties of ſuch prayer as is heard, or if you will, of that which is properly or ſpiritually prayer, fervency, and aſſurance, &c. are excellent ingredients; but yet the Lord may heare prayer without them: it is true, the Lord may ſometimes not heare us preſently, for our praying time is our ſowing time, we muſt not look preſently for the harveſt. *The Lord heares the prayer of the deſtitute, Pſal.* 102. 17. the originall word is, of the *ſhrub*, or *naked place of the deſert*, which the Prophet

ſaith, *Ier.* 17. 6. *ſees no good when good comes*, yet ſuch as feele themſelves ſuch, the Lord doth *regard* them; and will have a time to anſwer them: and though the Lord may not give us the thing we pray for, nor as good a thing of the ſame kind, yet he ever gives us the end of our prayers; hee that is at ſea and wants ſtifte winds to carry him to his port, yet hath no cauſe to complaine, if the Lord ſecretly carries him in by a ſtrong current of the ſea it ſelfe; and it is certain at the end of all Gods dealing with you, you ſhall then ſee how the Lord hath not failed to anſwer you in any one particular, *Ioſ.* 23. 14.

Oh therefore ſee and be perſwaded of this your priviledge, that God will now heare every prayer; many make a queſtion, How may we know when the Lord grants out any bleſſing as an anſwer to prayer? many things are ſaid to this purpoſe; but the ſimplicity and plainneſſe of the anſwer lies in this, *viz.* if it be a prayer, God heares it; if it be put up in Chriſts name, it is then a prayer: and that you may beleeve this, and glory in this, conſider theſe reaſons only, to confirme this truth.

1. From the promiſe of Chriſt as in this place, *Iohn.* 14. 13, 14. which was a promiſe in ſpeciall to be accompliſhed when hee came to his kingdome; and therefore, though it is true, Gods grace is free, and therefore you think

think the Lord may as well refuse to heare you, as heare; yet consider that by his promise, he hath bound himselfe to heare.

From the Fatherly disposition that is in God, *Iohn* 16. 26, 27. and hence *he loves* us, and hence cannot but heare us. 2.

Because all prayers put up in Christs name, Christ *makes intercession* that they may be heard, *Heb.*7. 25. hee hath laid downe his blood, that all our prayers might be heard, (as we have proved) and indeed, hence ariseth the infinite efficacie of prayer, because it is built upon that which is infinitely and eternally worthy. 3.

Because all prayers of the faithfull arise from *the Spirit* of prayer, *Rom.*8.26. because as that which is for the flesh, is of the flesh; so that which is for the Spirit, or for the sake of Christ, for spirituall ends, is ever of the Spirit, *Iohn* 7. 18. 4.

Because of the glory of Christ, that the Father may be glorifyed in the Son: cannot Christ be glorifyed unlesse he heare all prayers? yes he could, but yet his will is to reveale his glory by this meanes; so that thou and thy prayers be vile, and therefore deservest no acceptance, nor answer, yet remember that his glory is deare; it is the glory of Kings to heare some requests and petitions, but they cannot heare nor answer all; it is the glory of Christ to heare all, because he 5.

is able, without the leaſt diſhonour to himſelfe thus to doe.

Oh be perſwaded of this, how ſhould your joy then be full, how ſhould you then delight to be oft with him, how would you then encourage all to come unto him, how would you then be conſtrained to doe any thing for him, who is ready to doe all for you? but oh, woe unto our unbeleefe, for that which (the Apoſtle ſaith, 1 *Iohn* 5.14.) was ground of his confidence, *viz.* that *what ever wee aske according to his will, hee heares us*, is no ground to us, and wee may ſay, and mourne to think, this is our diffidence, that what ever I aske according to Chriſts will, he heares me not: but oh recover from ſuch a diſtruſtfull frame, and from all dead-heartedneſſe in this duty *with all*, leſt the Lord ſend taſk-maſters and double our bricks, and then we groan, and ſigh, and cry, and learne to pray that way, that will not pray nor beleeve now. If the Lord would but give us hearts, aſſuredly you might not only rule your ſelves and families, but by the power of prayer pull down, and raiſe up Kingdomes, diſpoſe of the greateſt affaires of the Church, nay of the world, you might hereby work wonders, by meanes of him who ruling all things yet is overcome by prayer, *Hoſ.* 12. 4, 5.

SECT. 6.

Sect. VI.
Sixthly, *Glorification.*

This is the ſixth and laſt priviledge and beneſit, and you all know is the laſt thing in the execution of Gods eternall purpoſe toward all his beloved and choſen ones; whom he hath *predeſtinated, called, juſtified,* them he hath alſo *glorified, Rom.* 8. 30. hereby we are made perfect in holineſſe, no more ſinne ſhall ſtirre in us, perfect alſo in happineſſe; no more teares, nor ſorrowes, nor temptations, nor feares, ſhall ever moleſt us: *Heb.* 12. 23. *Revel.* 14. 13. and all this ſhall bee in our immediate communion with God in Chriſt, *Col.* 1. 28. *Iohn* 17. 23, 24. *wee ſhall be* then, ſaith *Paul, for ever with the Lord*: if the Lord would but open our eyes, and give us one glimpſe of this, what manner of perſons ſhould we be? how would we then live? how willingly then ſhould wee embrace faggots and flames, priſons and penury? the light afflictions here, would not they work for us glory? nay the Apoſtle uſeth ſuch a phraſe which I beleeve may poſe the moſt curious oratour in the world to expreſſe to the life of it, *an exceeding weight of glory.* 2 *Cor.* 4. 17. What is our life now but a continuall dying, carrying dayly about us that which is more bitter then a thouſand deaths;

Col. 3. 3. leaths; what ſaith the Apoſtle to us, *You are dead, yet when Chriſt ſhall appeare, you ſhall appeare with him alſo in glory*; the generall ſecurity of theſe times foretold by Chriſt, (eſpecially when Churches become Virgins, and People are ſeeking after purity of Ordinances) it ſhall not be in a want of watchfulneſſe againſt the preſent corruptions of the times ſo much, as in a careleſſe want of expectation of the comming of Chriſt in glory, not having *our loynes girt, and lamps burning*, nor readineſſe to meet the Lord in glory, *Mat.* 25. 1, 2, 3, 4, 5. &c. oh that I were able therefore to give you a bluſh and a dark view of this glory, that might raiſe up our hearts to this work.

1. Conſider the glory of the place, the Jewes did and doe dreame ſtill of an earthly Kingdome, at the comming of their *Meſſiah*; the Lord daſheth thoſe dreames, and tells them, *His Kingdome is not of this world*, and that he *went away to prepare a place for them, that where he is, they might bee*, John 14. 2, 3. and *be with him to ſee his glory*, John 17. 23, 24. the place ſhall be the *third heaven*, called *our Fathers houſe*; built by his owne hand with moſt exquiſite wiſdome, fit for ſo great a God to appeare in his glory (*John* 14. 2, 3.) to all his deare children; called alſo *a Kingdome*: Mat. 25. 31. *Come ye bleſſed inherit the Kingdom prepared for you*; which is

is the top of all the worldly excellencie, called alſo *an inheritance*, 1 *Pet.* 1. 4. which the holy Apoſtle infinitely bleſſeth God for as being our owne and freely given to us, being our Fathers inheritance divided among his ſonnes, which is a greater priviledge then to bee borne an heire to all the richeſt inheritances on this earth, or to bee Lord of all this viſible world; for this inheritance hee tells us is 1. *incorruptible*, whereas *all this world waxeth old as a garment*: 2. Tis *undefiled*, never yet polluted with any ſinne, no not by the Angels that fell, for they fell in paradice, when Guardians to man, whereas *this whole creation groaneth under the burden and bondage of corruption*, Rom. 8.

3. This *never fadeth away*; tis not like flowers, whoſe glory and beauty ſoone withers, but this ſhall be moſt pleaſant, ſweet, and ever delightſome, after we have been ten thouſand yeers in it, as it was the firſt day we entred into it, (for this is the meaning of the word, and ſo it differs from *incorruptible*) whereas in this world (ſuppoſe a man ſhould ever enjoy it, yet) there growes a ſecret ſatiety and fulneſſe upon our hearts, and it growes common, and bleſſings of greateſt price are not ſo ſweet, as the firſt time wee enjoy them; they clog the ſtomach, and glut the ſoule: but here our eyes, ears, minds, hearts

hearts ſhall be ever raviſhed with that admirable glory which ſhines brighter then ten thouſand ſuns, the very fabrick of it being Gods needle-work, (if I may ſo ſay) quilted with variety of all flowers in divers colours, by the exacteſt art of God himſelfe, as the Apoſtle intimates, *Heb.* 11.10.

Secondly, conſider of the glory of the bodies of the Saints in this place; the Lord ſhall change our *vile bodies*, which are but as dirt upon our wings, and clogs at our feet, as the Apoſtle expreſſeth it, *Phil.*3. *ult.* *Paul* was in the third heaven, and ſaw the glory doubtleſſe of ſome there; ſee what he ſaith of them, 1 *Cor.*15.42, 43, 44.

1. It ſhall be an *incorruptible body*; it ſhall never dye, nor rot againe, no not in the leaſt degree tending that way, it ſhall never grow weary, (as now tis by hard labour, and ſometime by holy duties) nor faint, nor grow wrinkled and withered. *Adams* body in innocencie *potuit non mori*, we ſay truly; but this *non poteſt mori*, it cannot dye: and hence it is, that there ſhall be no more ſickneſſe, paines, griefes, fainting fits, &c. when it comes there.

2. It ſhall be a *glorious* body, it ſhall *riſe in honour*, ſaith *Paul*; and what glory ſhall it have? verily it ſhall be *like unto Chriſts glorious body*, *Phil.*3. *ult.* which when *Paul* ſaw, *Acts* 9. did *ſhine brighter then the ſun*: and

and therefore here ſhall be no imperfection of limbes, ſcars, or maimes, naturall or accidentall deformities; but as the third heaven it ſelfe is moſt lightſome, *Gen.* 1. 1, 2. ſo their bodies that inhabit that place ſhall exceed the light and glory thereof, theſe being more compacted, and thence ſhining out in greater luſtre, that the eyes of all beholders ſhall be infinitely raviſhed to ſee ſuch clods of earth as now we are, advanced to ſuch incomparable beauty and amiableneſſe of heavenly glory.

3. It ſhall be a *powerfull, ſtrong* body; *It is ſowne in weakneſſe*, ſaith *Paul, it ſhall riſe in power*; it ſhall be able to help forward the divine operations of the ſoule, which are now clogg'd by a feeble body; it ſhall be able to beare the weight of glory, the joy unſpeakable, and full of glory, which our weake bodies cannot long endure here, but we begin to burſt and breake in pieces (like veſſels full of ſtrong ſpirits) with the weight and working of them; and therefore the Lord in mercy keeps us ſhort now of what elſe we ſhould feele; it ſhall be able to ſing *Halleluiahs*, and give honour, glory, power, to the Lambe that ſits upon the Throne for evermore without the leaſt wearineſſe.

4. It ſhall be a *ſpirituall* body, our bodies now are acted by animall ſpirits, and being

being earthy and naturall, growes, feeds, eates, drinkes, ſleepes, and hath naturall affections and deſires after theſe things, and 'is troubled if it wants them; but then theſe ſame bodies ſhall live by the indwelling of the Spirit of God powred out abundantly in us, and upon us, and ſo acting our bodies, and ſwallowing up all ſuch naturall affections and motions as thoſe be here; as *Moſes* being with God in the Mount forty dayes and nights, did not need any meat or drinke, the Lord and his glory being all unto him; how much more ſhall it bee thus then? I doe not ſay we ſhall be ſpirits like the Angels, but our bodies ſhall be ſpirituall, having no naturall deſires after any earthly bleſſing, food, rayment, &c. nor troubled with the want of them: and hence alſo the body ſhall be able as well to aſcend up, as now it is to deſcend down; as *Auſtin* ſhewes by a ſimilitude of lead, which ſome artiſts can beat ſo ſmall as to make it ſwim; we are now earthly, and made to live on this earth, and hence fall downe to the center; but we are made then to bee above for ever with the Lord, the Lord proceeding from imperfection to perfection, as the Apoſtle here ſhewes; not firſt *ſpirituall*, and then *naturall*; but firſt that which is *naturall*, (in this life) and then that which is *ſpirituall*.

3. Con-

3. Conſider the glory of the ſoule; now we know but in part, and ſee but in part; now we have joy at ſome times, and then eclipſes befall us on a ſudden; but then *the Lord ſhall be our everlaſting light*, *Iſa.* 60. 19. then we ſhall *ſee God face to face*, 1 *Joh.* 3. 1, 2. we ſhall then know and ſee thoſe things that have been hid, not onely from the wicked, but from the deepeſt thoughts of the Saints themſelves in this world, 2 *Cor.* 12. 4. *Paul* ſaw ſome things *not fit to be uttered*, or that he *could not utter*: we ſhall be ſwallowed up in thoſe depths of grace, glory, immediate viſion, God ſhall be all in all.

The ſoule ſhall now enjoy, 1. The accompliſhment of all promiſes which wee ſee not here made good unto us, 1 *Cor.* 15. 24. then you ſhall have reſtitution of all theſe at times of refreſhing wherein your ſinnes ſhall be publikely blotted out from the preſence of the Lord, *Act.* 3. 19. If *Joſuah* ſaid, *Joſ.* 23. 14. when the peoples warfare was ended, *See if the Lord hath been wanting in one word to you*: Much more will the Lord Jeſus ſay unto you then.

2. Then you ſhall receive a full anſwer to all your prayers, all that grace, holineſſe, power over ſinne, Satan, fellowſhip with God, life of Chriſt, bleſſing of God which you ſought for, and wept for, and ſuffe-

red,

red for here, you ſhall then ſee all anſwered.

3. Then you ſhall finde the comfort of all that you have done for God, *Revel.* 14. 13. your *works* in this ſenſe ſhall *follow* you, you ſhall then infinitely rejoyce, that ever you did any thing for God, that ever you thought of him, ſpake to him, and ſpake for him, that ever you gave any one blow to your pride, paſſions, luſts, naturall concupiſcence, &c. you ſhall then enjoy the reward of all your ſufferings, cares, ſorrowes, for Gods Church, faſtings; and dayes of mourning, whether publikely, or ſecretly for Gods people, 2 *Cor.* 4. 17. the ſame glory God hath given Chriſt, the Lord ſhall at that time give unto you, *Joh.* 17. 22. it ſhall not be with us there as it was with the wicked Iſraelites, who when they came into the good land of reſt, they then forgot the Lord and all his workes paſt; no, no, all that which GOD hath done for you in this world, you ſhall then looke backe, and ſee, and wonder, and love, and bleſſe, and ſucke the ſweet of, for evermore; its a fond weak queſtion to thinke whether we ſhall know one another in heaven; verily you ſhall remember the good the Lord did you here, by what meanes the Lord humbled you, by what miniſtry the Lord called you, by what friends the Lord comforted and refreſhed you;

you; and there you ſhall ſee them with you; doe you thinke you ſhall forget the Lord and his workes in heaven, which (it may be) you tooke little notice of, and the Lord had little glory for here?

Fourthly, conſider the glory of the company and fellowſhip you ſhall have here; 1. Angels, *Heb.* 12. 23, 24. they will love you and comfort you, and rejoyce with you, and ſpeake of the great things the Lord hath done for you, as they did on earth to the Shepherds, *Luk.* 2.10. Be not afraid, ſaid the Angel, *Mat.* 28. 5. I know yee ſeeke Jeſus: So will they ſay then, be ever comforted you bleſſed ſervants of the Lord, for we know you are loved of the Lord Jeſus. 2. Saints, you ſhall ſit downe with *Abraham*, *Iſaac*, and *Iacob* in the Kingdome of God, be taken into the boſome of *Abraham*, into the boſomes of all the children of *Abraham*, and there we ſhall ſpeake with them of the Lords wonders, of his Chriſt and Kingdome, *Pſal.* 145. 11. and every ſentence and word ſhall be milke and hony, ſweeter then thy life now can be unto thee; we ſhall know, and love, and honour one another exceedingly. 3. The man Chriſt Jeſus, when *Mary* claipt about him, *Joh.* 20. 17. Let me alone, ſaid hee, touch mee not, I am not yet aſcended to my Father. As if he had ſaid, (ſaith *Auſtin*) then ſhall bee

the place and time wherein we ſhall embrace one another for evermore. Never was husband and loving wife ſo familiar one with another, as the Lord Jeſus will bee (not carnally and in an earthly manner) but, in a moſt heavenly, glorious, yet gracious manner with all his Saints; *Come yee bleſſed* will hee then ſay to them; wee ſhall then ever bee, not onely in the Lord, but with the Lord, ſaith *Paul*, 1 *Theſ.* 4. *ult.* 1 *Theſ.* 5. 10. Juſt as *Moſes* and *Elias* in his transfiguration, that talked with him, (which was a glimpſe of our future glory) ſo ſhall we then, *Luk.* 12. 37. and you ſhall then ſee that love of his, that bleſſed boſome of love opened fully, which the Apoſtle ſaith, *paſſeth knowledge*, *Epheſ.* 3. 19. I need not tel you of our fellowſhip with the Father, alſo when the Son ſhall give up the Kingdome to him that he may be all in all.

Fiftly, conſider the glory of your worke there; which is onely to glorifie this God.

Rev. 4. 10, 11.

1. You ſhall then live like Chriſt in glory, we ſhall ſpeak and think all with glory, 1 *Iohn* 3. 1, 2. our ſtrings ſhall be then raiſed up to the higheſt ſtraine of ſweet melody and glory.

2. You ſhall then bleſſe him, *Eph.* 1. 6. *Eph.* 4. 13. and that with raviſhment; you ſhall come then to the full acknowledgement of the Sonne of God; you ſhall ſee and

ſay

ſay all this is the work and grace of Chriſt, and then ſhall cry out, Oh let all Angels, Saints, ever bleſſe him for this. What ſhould I ſpeak any more? You will ſay, Is this certaine? Can this be ſo? Yes aſſuredly, for Chriſt is gone to prepare this place and glory for you, *Ioh.*14. 2, 3. We have alſo the firſt fruits of this glory which we feele ſometimes, whereby we ſee, and taſte, and drink, and long for more of that joy unſpeakable, and peace that paſſeth underſtanding, that triumph over the rage and working power of remaining corruption, that darke viſion of God, and holy glorying and boaſting in him as our everlaſting portion, &c. which cannot be deluſions and dreams which never feed, but ever leave the deceived ſoule hungry, but are realities & things indeed, which ſatiate the weary ſoule, and fill it up with the very *fulneſſe of God* himſelfe, *Eph.*3. 19. and therefore tis certaine that we ſhall have the harveſt that thus taſte of the firſt fruits, and the whole ſumme paid us faithfully that have already the earneſt penny. The Lord alſo fits us for this, as the Apoſtle diſputes, 2 *Cor.*5.4.5. What means the Lord to deny our requeſts in many things as long as we live? what is his meaning not to let us ſee the accompliſhment of many of his promiſes? is it becauſe he is unfaithfull? or becauſe he would let us

know there is a day of refreshing he hath reserved for us, and would have us look for, wherein we shall see it hath not been a vaine thing for us to pray, or him to promise? why doth he afflict us, and keep us more miserable both by outward sorrowes and inward miseries, then any other people in the world? doth he not hereby humble us, empty us, weane us from hence, and make us as it were vessels big enough to hold glory, which we hope for in another world?

But you will say, Can this glory be thus great? We see tis certaine it shall be so; but shall it be so exceeding great and endlesse? Yes verily, because

1. The price is great which is paid for it, *Eph.* 1.14. tis a *purchased possession*, (by the blood of Christ we enter into the holy of holies) a price of infinite value must bring a kind of infinite glory.

2. We are by Christ nearer to God then Angels are, whose glory wee see is very great.

3. Shall not our glory be to set out the glory of Christ? 2 *Thes.* 1.10. and if so, then if his glory be exceeding great, ours must bear a due proportion, and be very very great also.

4. Doth not God pick out the poore and vile things of the world, to be vessels of glory? 1 *Cor.* 1.27. and is not that an argument

that

that he intends exceedingly to glorifie himselfe on such, to raise up a most glorious building, where he layes so low a foundation?

5. Are not we loved with the same love as he hath loved Christ? *John* 17. *ult.* and shall not our glory abound then exceedingly?

6. Is not the torment and shame of the Reprobates to be exceeding great and grievous? doth not God raise them up to make his power known? *Rom.* 9. 23. What then shall we think on the contrary of the glory of the Saints, wherein the Lord shall set forth his power in glorifying them as hee doth the glory of his power in punishing others? and therefore 2 *Thes.* 1. 9. the punishment of the wicked is expresst by separation of them *from the glory of the Lords power*; because that in the glory of the Saints, the Lord will (as I may so say) make them as glorious as by his power ruled by wisdom he is able to make them.

This is therefore the great glory of all those whom God hath called to the fellowship of his deare Sonne; and which is yet more, blessed be God the time is not long, but that we shall feele what now we doe but heare of, and see but a little of, as we use to doe of things afar off: We are here but strangers, and have *no abiding city*, we look for

this *that hath foundations*; and therefore let ſinne preſſe us downe, and weary us out with wraſtling with it; let Satan tempt, and caſt his darts at us; let our drink be our teares day and night, and our meat gall and wormwood; let us be ſhut up in choaking priſons, and caſt out for dead in the ſtreets, nay upon dung-hils, and none to bury us; let us live alone as Pelicans in the wilderneſſe, and be driven among wild beaſts into deſerts; let us be ſcourged, and diſgraced, ſtoned, ſawn aſunder, and burned; let us live in ſheep-skins, and goat-skins, deſtitute, afflicted, tormented, (as who looks not for ſuch dayes ſhortly?) yet oh brethren, the time is not long, but when we are at the worſt, and death ready to ſwallow us up, we ſhall cry out, Oh glory, glory, oh welcome glory. If our miſeries here be long, they ſhall be light; if very bitter, they ſhall be ſhort; however, long or ſhort, they cannot be to us long, who look for an eternall weight of glory. Who would not (that conſiders of theſe things) deſpiſe this world, and ſet it at his heeles, who hath all theſe priviledges and benefits with Chriſt in his eye? who would not abhor a filthy luſt, to enjoy ſuch a Chriſt? who would ever look back unto his fleſh-pots, or fathers houſe, that hath ſuch welcome made him the firſt moment he comes to the Lord Jeſus, in having

preſent

preſent fruition of ſome of theſe benefits, but preſent right unto all; fruition of ſome by feeling, of all by faith. But oh the wrath of God upon theſe times, that either ſee not this glory, or if they doe, deſpiſe ſo great ſalvation l Chriſt, and pardon, and peace, adoption, grace, and glory, is brought home to our doores, but their price is falne in our market, and we think it better to be without Chriſt with our luſts, then to be in Chriſt with his benefits. The *reproach of Chriſt* was dearer to *Moſes* (as great a Courtier, and as ſtrong a head-piece as our times can afford) then *all the riches and honours of Egypt*, but the grace, and peace, and life, and glory of Jeſus Chriſt, is viler to us, then the very onyons, and leeks, and fleſh-pots of Egypt; if you had but naked Chriſt (our life) for a prey in theſe evill times, you had no cauſe to complaine, but infinitely to rejoyce in your portion; but when with Chriſt you ſhall find all theſe benefits and priviledges comming in as to your portion, and yet to deſpiſe him? Aſſuredly the Lord will not beare with this contempt alway: Away to the mountaines, and haſten from the townes and cities of your habitation, where the grace of Chriſt is publiſhed, but univerſally deſpiſed, you bleſſed called ones of the Lord Jeſus; for the dayes are comming, wherein for this ſinne, the hea-

vens and earth ſhall ſhake, the ſunne ſhall be turned into darkneſſe, and the moone into blood, and mens hearts failing for feare of the horrible plagues which are comming upon the face of the earth. Dreame not of faire weather, expect not better dayes, till you heare men ſay, *Bleſſed is he that commeth in the name of the Lord*, who thus *bleſſeth his with all ſpirituall bleſſings in Chriſt*, *Eph.* 1.3. I now proceed to the laſt.

Chap. III.

All thoſe that are tranſlated into this bleſſed eſtate, are bound to live the life of love in all fruitfull and thankefull obedience unto him that hath called them, according to the rule of the morall Law. *Pſal.* 40.7,8.

THe Lord doth no ſooner call his people to himſelfe, but as ſoone as ever he hath thus crowned them with theſe glorious priviledges, and given them any ſenſe and feeling of them, but they immediately cry out, Oh Lord, what ſhall I now doe for thee? how ſhall I now live to thee? they know now they are no more their owne, but his; and therefore ſhould now live to him.

If you aske *Moſes*, after all the love and kind-

kindneſſe the Lord had ſhewne *Iſrael*, what *Iſrael* ſhould doe for him? you ſhall ſee his anſwer full, *Deut.* 10. 12,13. *And now, O Iſrael, what doth the Lord require of thee, but to fear the Lord thy God, and to love him and ſerve him with all thy heart, and to keepe his Commandements which I command thee this day for thy good?*

If you aske *Paul* (as Evangelicall a Chriſtian as ever lived) what now we are to do when we are in Chriſt? hee anſwers punctually, 2 *Cor.* 5. 14,15. *The love of Chriſt conſtraineth us, becauſe we thus judge, that Chriſt dying for thoſe that were dead, they that live ſhould not live unto themſelves, but unto him that dyed for them and roſe againe.*

If we aske *Peter* the queſtion, to what end the Lord hath *called us out of darkneſſe into his marvelous light?* he expreſly tells you, it is *to ſhew forth the vertues of him that hath ſo called*, 1 Pet. 2. 9.

If wee be doubtfull whether this be the Lords minde, the Lord himſelfe reſolves it by *Zachary*, *Luk.* 1.74. and tells us, that tis his oath, *That we being delivered out of the hands of our enemies, wee ſhould ſerve him without fear in holines* (in all the rules of the firſt Table) *and righteouſneſſe* (in all duties of the ſecond Table) *all the dayes of our life*, & that all this ſhould not be out of a ſpirit of bon-

bondage and ſlaviſh feare, but *without feare*; *i. e.* Feare of our enemies, ſin, death, wrath, and ſo conſequently out of love, to him that hath delivered us; that one would wonder it ſhould ever enter into the heart of any Chriſtian man that hath taſted the love of Chriſt, as to think that there is no uſe of the Law to one in Chriſt; and that becauſe they are to live the life of love to Chriſt, that therefore they are not to looke to the Law as the rule of their love, expreſly croſſe to the letter of the Text, *Joh.* 14. 15. *If yee love me, keep my Commandements*; which Commandements are not onely faith and love to the Saints; but love to enemies, and ſpirituall obedience unto the morall Law, in a farre different manner and meaſure then as the Phariſees inſtructed the people in thoſe dayes, as you may ſee, *Matth.* 5. 17. Tis true indeed, obedience to the Law is not required of us now as it was of *Adam*; it was required of him as a condition antecedent to life, but of thoſe that be in Chriſt it is required onely as a duty conſequent to life, or as a rule of life, that ſeeing hee hath purchaſed our lives in redemption, and actually given us life in vocation and ſanctification, we ſhould now live unto him, in all thankfull and fruitfull obedience according to his will revealed in the morall Law. Tis a vaine thing to imagine that our obedience

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is to have no other rule but the Spirit, without any attendance to the Law; the Spirit indeed is the efficient cauſe of our obedience, and hence we are ſaid to be *led by the Spirit*, *Rom.* 8. 14. but it is not properly the rule of our obedience, but the will of God revealed in his word, eſpecially in the Law is the rule: the Spirit is the wind that drives us in our obedience, the Law is our compaſſe, according to which it ſteares our courſe for us: the Spirit and the Law, the wind and the compaſſe, can ſtand well together, *Pſal.* 143. 10. *Teach me to doe thy will O God*, (there is *Davids* rule, *viz.* Gods will revealed) *thy ſpirit is good* (there is *Davids* minde, that enabled him to ſteare his courſe according to it) *the Spirit of life doth free us from the law of ſin and of death*, but not from the holy, and pure, and good, and righteous Law of God, *Rom.* 8. 1, 2, 3. *The blood of Chriſt by the Spirit cleanſeth us from dead workes, to ſerve the living God*, Heb. 9. 14. not to ſerve our owne ſelves, or luſts, or wills, to doe what wee pleaſe: the law indeed is not a rule of that *by which* we are to obey, *viz.* of our faith, yet it is the onely rule *of what* we are to obey: we are not to performe acts of obedience now as *Adam* was to doe, *viz.* by the ſole power of inherent grace, but we are to live by faith, and act by faith (for *without me you can doe nothing*,

nothing, Ioh. 15. 5.) we are not united to Christ our life by obedience as *Adam* was to God by it, but by faith: and therefore as all action (in living things) comes from union, so all our acts of obedience are to come from faith, from the Spirit on Christs part, and from faith on our part, which make our union: *Noah* built by faith, *Enoch* walked with God by faith, *Iosuah* and his Souldiers fought by faith, *Abraham* travelled, dwelt in his tents, lived and dyed by faith; they acted according to the rule, but all by the power of faith. It is a weak reasoning to imagin a man is not bound to pay his debts, because he is to goe unto another for the money: Obedience is our debt wee owe to Christ, *Luk.* 17. 10. though wee are to goe to Christ poore, and weake, and feeble, to enable us to pay: Tis true, Christ hath kept the law for us, and are we therefore free from it as our rule? No verily, Christ kept the law for satisfaction to justice, and so we are not bound to keepe the Law; he kept the Law also for imitation, to give us a copy and an example of all holinesse and glorifying God in our obedience; and thus Christs obedience is so farre from exempting us from the Law, as that it ingageth us the more, having both rule and example before us, 1 *Ioh.* 2. 6. *He that saith he abideth in him aught to walke as he walked,*

ked, 1 Pet. 1. 14,15, 16. Tis true, the Law is writ in a beleevers heart, and if he hath a Law within, what need he (say some) look to the Law without? when as our Saviour and *David* argued quite contrary, *Psal.* 40. 7, 8. *I come, I delight to doe thy will, it being written of me that I should doe it*, because *thy Law is within my heart*; this argues, that you are not to attend the Law unwillingly as bond-men and slaves, but willingly and gladly, because the Law, even the Law of love is in your hearts, 1 *Joh.* 5. 3.

The place alledged by some for this liberty from the Law, *viz. the Law is not made for a righteous man*, 1 *Tim.* 1. 9. if well considered, fully dasheth this dreame in pieces; for there were divers Jewish Preachers of *Moses* Law, and they had a world of scruples and questions about it, verse 4. and *Paul* and others were accounted of, as men lesse zealous, because they did not sound upon that string so much; away (saith *Paul*) with those contentions, questions; for *the end of the commandement* is not scruples and questions, but *charity* and love (*i. e.* both to God and men) *out of a pure heart and faith unfained*, vers. 5. and saith he, *The Law is* very *good*, when *used lawfully*, that is, for this end, and out of these principles, *vers.* 8. tis not talking, but doing, and that out of love, which is the end and scope of the Law;

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ſo that note by the way, you may as well aboliſh love as aboliſh the Law, love being the end and ſcope of the Law. But to proceed; *The Law is not made* (ſaith he) *for the righteous, i.e.* for the condemnation of the righteous, *i.e.* of ſuch as out of a pure heart and faith unfeined love God in the firſt Table; love to ſhew all duties of reſpect to man in the ſecond Table; and therefore they of all other men have no cauſe to aboliſh the Law, as if it was a bug-beare, or a thing that could hurt them, but its made for the condemnation of *the Lawleſſe, Anomians*, (as the originall word is) or if you will, *Antinomians*, (tranſgreſſors of the firſt command.) and *diſobedient* (tranſgreſſours of the ſecond command.) for *ungodly* and *ſinners* (tranſgreſſours of the third command.) for *unholy and prophane* (tranſgreſſours of the fourth command.) for *murderers of fathers and mothers* (of the fift command.) for *man-ſlayers* (of the 6.) for *whoremongers and defilers of mankinde* (of the 7.) for *men-ſtealers* (of the 8.) for *Lyars* (of the 9.) and for thoſe that *in any thing walke contrary to ſound doctrine*, the purity of the Law and will of God (of the 10.) So that this place is farre from favouring any of thoſe that run in this channell of aboliſhing the Law as our rule; No beloved, the love of Chriſt will conſtrain you

to

to embrace it as a moſt precious treaſure. It is the obſervation of ſome, that in the Preface to the Morall Law, *Exod.* 20. 1, 2. the Lord reveales himſelfe to bee *the Lord their God that brought them out of the Land of Egypt*; the very ſcope of which words, is to perſwade to a reverend receiving & keeping of that good Law: this Law all nations are bound to obſerve, becauſe he is *Iehovah, the Lord*; but to be *thy God* in ſpeciall Covenant, and that *redeemed thee from Egypt*, and from that which was typified by it, this belongs to none but unto them eſpecially, that are already the people of God; and therefore of all other people in the world, they are bound to receive it as their rule; for obedience doth not make us Gods people, or God our God: but hee is firſt our God, (which is only by the Covenant of grace) and thence it is, that being ours, and we his, we of all others, are moſt bound to obey.

To conclude, they that ſtick in theſe bryers, therefore cry downe the law as a Chriſtians rule, becauſe by this means a Chriſtian ſhall find no peace; becauſe he is continually ſinning againſt this Law: the Law therefore ſay they, will be alway troubling of him.

I anſwer, firſt a corrupt heart and putrid conſcience, can have no peace by the Law; *Iſa.* 57. 21. *there is no peace to the wicked*, and

and it is good it ſhould be ſo.

2. A watchfull Chriſtian may, *Pſal.* 119. 15. *Great peace have they that keepe thy Law. Hezekiah* had it, when he deſired *the Lord to remember how he had walked before him with a perfect heart*, Iſa. 58. 1,2,3. *Paul* found it *the teſtimony of his conſcience* bearing him witneſſe, was *his rejoycing* herein; 2 Cor. 1. 12.

3. If a Chriſtian ignorant of maintaining his peace with God by faith in his juſtification, notwithſtanding all the errors in his obedience and ſanctification; if I ſay hee wants his peace, ſhall wee therefore break the Law in pieces? if a ſecure Chriſtian that walkes looſely want peace, by the accuſations of the Law; tis Gods mercy to him to give him no peace in himſelfe, while he is at truce with his luſt.

4. That peace will end in diſmall ſorrow which is got by kicking againſt the Law, it is but dawbing for a man to keep his peace by ſhutting his eyes againſt the way of peace; a ſervant may have peace in his idleneſſe by thinking that his Maſter requires no work from him, and by hiding his talent, yet what will his Lord ſay to him when his day is ended, and he comes to reckon with him at Sun-ſet? bring the Law into thy conſcience in point of juſtification, it will trouble conſcience: for there only Chriſts righte-

righteouſneſſe, Gods grace, and the promiſe are to be looked on, and our own obedience & holines laid by in the duſt; but bring it before thee as a rule of thy ſanctification, and as thy copy to write after, and to imitate, and aſpire after that perfection it requires, it will then trouble thee no more, then it doth a child, who having a faire copy ſet him to write after, and knowing that he is a ſonne, is not therefore troubled, becauſe he cannot write as faire as his copy; hee knows if he imitates it, his ſcribling ſhall be accepted: howſoever though his Father may chaſtiſe him with rods, if he be careleſſe to imitate; yet he will never caſt him therefore off from being his ſonne. The truth is this, it argues a moſt graceleſſe, carnall, wretched heart, for a man to caſt by Gods rules, becauſe attendance to them is his trouble and torment, which unto a gracious heart are life, and peace, and ſweetneſſe; *All the wayes of wiſdome to him, are wayes of pleaſantneſſe, and her paths peace*: And it is Gods common curſe upon them that love not the truth in theſe dayes, that becauſe ſin is not their ſorrow, nor breach of rules their trouble; that therefore, the obſervance of the Law, and attendance unto rules ſhall bee their burden and trouble; they feele not the plague in their owne hearts, and therefore reproofes plague them, and commands are a

Prov. 3. 17.

plague and a torment to them: crooked feet, and crooked wills, make men tread awry in such corrupt opinions.

All the called ones of God are therefore to live this life of obedience, and that out of love, which I call the life of love, *Gal.* 5. 6. for else circumcision availes nothing, nor uncircumcision, no nor faith it selfe; unlesse it be of this nature, as that it works by love: there is much obedience and externall conformity to the Law in many men, but the principall difference between these formalities, and the obedience of the Saints, is love; the obedience of the one ariseth from selfe-love, because it pleaseth themselves, and suits with their owne ends; the other from the love of Christ, because it pleaseth him, and suits with his ends: 1 *Cor.* 13. 4. *&c.* 1 *Iohn* 5. 3.

Quest. Wherein doth and should this life of love appear?

Answ. In these five particulars.

1. If thinking and musing much on Christ and upon his love, and on what you shall doe for him; he that saith he loves another, and yet seldome thinks on him, or will seldome give him a good look when he meets him, certainly deceives himselfe; the least degree of love appeares in thinking on what we love, because the *loving kindnesse of God* was *better then life* unto *David*; hence hee did

did *remember him upon his bed, and meditate on him in the very night:* Psal. 63. 3. 6. they that *feare the Lord, i.* with a sonne-like feare; where love is chiefly predominant, are such as *think upon his name*: Mal. 3. 16. *We have thought of thy loving kindnesse oh Lord in thy Temple*, Psal. 48. 9. Thou that canst spend dayes, nights, weeks, months, yeares; and hast thy head all this time swarming with vain thoughts, and scarce one living thought of Christ, and his love, that didst never beat thy head, nor trouble thy selfe in musing, oh what shall I doe for him, nor in condemning thy selfe because thou dost so little, verily thou hast not the least degree of this life of love.

In speaking and commending of him: is it possible that any man should love another and not commend him, not speak of him? if thou hast but a Hawk or a Hound that thou lovest, thou wilt commend it, and can it stand with love to Christ, yet seldome or never to speak of him nor of his love; never to commend him unto others, that they may fall in love with him also? you shall see the Spouse, *Cant* 5. 9. 16. when she was asked *what her beloved was above others?* shee sets him out in every part of him, and concludes with this, *he is altogether lovely, because thy loving kindnesse* (saith *David*) *is better then life, my lips shall praise thee, and I will blesse* 2.

thee whiles I live; Psal. 63. 3, 4. can it stand with this life of love, to be alway speaking about worldly affayres, or newes at the best; both week-day and Sabbath day, in bed and at boord, in good company and in bad, at home and abroad? I tell you it will be one maine reason why you desire to live, that you may make the Lord Jesus knowne to your children, friends, acquaintance, that so in the ages to come his name might ring, and his memoriall might be of sweet odour, from generation to generation; *Psal.* 71. 18. if before thy conversion especially thou hast poysoned others by thy vaine and corrupt speeches; after thy conversion thou wilt seek to season the hearts of others by a gracious, sweet, and wise communication of savory and blessed speeches; what the Lord hath taught thee thou wilt talke of it unto others, for the sake of him whom thou lovest.

3. In being oft in his company, and growing up thereby into a familiar acquaintance with him: can we be long absent from those we love intirely, if we may come to them? can we love Christ, and yet be seldom with him, in Word, in Prayer, in Sacraments, in Christian Communion, in Meditation and dayly Examination of our owne hearts, in his providences of Mercies, Crosses, and Tryals? (for Christ is with us here, but those

thoſe two wayes, in his Ordinances, or Providences, *by his holy Spirit,*) *Lord* (ſaith *David*) *I have loved the habitation of thy houſe, and the place where thine honour dwelleth,* Pſal. 26.8. The ground of which is ſet down, *verſ.* 3. *Thy loving kindneſſe is before mine eyes, my ſoule longeth for thee as in a land where no water is, that I might ſee thee, as I have ſeen thee in the Sanctuary*; the reaſon of it was, *becauſe thy loving kindneſſe is better then life*: Pſal. 63. 1, 2, 3.

4. In doing much for him, and that willingly; did not Jacob love *Rachel*? how did hee expreſſe it? his *ſeven yeares* ſervice, *in froſt and ſnow, in heat and cold, by day and night*, were *nothing* to him, for her ſake whom hee *loved*: *Shall I ſerve the Lord* (ſaith *David*) *of what coſt me nothing*? And when he had prepared many millions for the building of the Temple, yet he accounted it a *ſmall thing* for his ſake whom hee *loved*; 1 *Chron.* 29. 3. he gave it out of his *poverty*, as he ſpeakes; *this is love, to keep his Commandements, and thoſe are not grievous*: 1 John 5. 3.

5. In ſuffering and enduring any evill for his ſake. I confeſſe it is not every degree of love that will carry a man hither; yet where there is great and ſingular love, *for a good man one may be willing to dye*; Rom. 5. 7. aſſuredly if there be any love to Chriſt, it will in

time increaſe to this meaſure; it will think ten thouſand lives too little to lay down for Chriſts ſake, that laid down his precious life for him: *What tell you me,* ſaith *Paul, of bonds and impriſonments? I am ready not only to be bound, but to dye for the ſake of Chriſt at* Jeruſalem; *my life is not dear to me,* no more then a ruſh at my foot, *that I may finiſh my courſe with joy: for thy ſake we are killed all the day long.* Rom. 8. 36. I tell you the love of Chriſt will make you fall down upon your knees, and bleſſe the Lord, that he will accept of ſuch a poore ſacrifice as thy body is, though it be burnt to aſhes; and thou wilt bleſſe him againe and againe, that whereas he might have left thee in thy ſinnes to have troden him and his glory and grace under foot, as he hath done thouſands in the world; yet that he ſhould call thee to ſhare in this honour not only to doe, but to ſuffer for his ſake.

Now the good Lord perſwade all our hearts unto this fruitfull obedience and life of love. Oh you young men, you have a faire time before you to doe much for Chriſt in; how pleaſing will it bee to him to ſee ſuch young trees hang full of fruit! You aged men have now one foot in your grave, and you have forgotten the Lord Jeſus moſt of your time, and your time which now remaines is very little, and then your lampe is

cut,

out, your Sun is almoſt ſet, and all your work is yet to be done for Chriſt, oh therefore awaken now at laſt, before you awaken when it is too late; you rich men have abilities and wherewithall to ſet forward Chriſts Kingdome in the Townes and Villages where you live; you poore men may doe much by ardent and inſtant prayers day and night, for the advancement of the Lord Jeſus. You Husbands, Wives, Maſters, Servants, remember if you are not good in your places, you are not good at all, what ever your profeſſion be; a good woman, but a froward wife: a good man, but a haire-braind curſt husband: a good ſervant, but a very ſore tongue; theſe cannot well ſtand together. If you have any love to Chriſt, the life of love will make you move beſt in your proper place: oh therefore love much, and ſo think much and ſpeak much of, and converſe much with, and doe much, and ſuffer much for the Lord Jeſus Chriſt; content not your ſelves with doing ſmall things for him, that hath done and ſuffered much for you; if you can doe but little, yet ſet God on work by being fervent and frequent in prayer, not only that Chriſt may be honoured in your ſelves, but alſo in your families, and in all Churches and Kingdomes of the world. If you cannot doe much, yet maintaine alive a *will* to doe much, which is

accepted as if you did, 2 *Cor.* 8. 12. If thou art a poore man, and haſt nothing to give, yet keep a heart as liberall as a Prince; if you can doe but little your ſelves, yet encourage others that may, thou art not a Preacher called to convert ſoules, yet doe thou encourage the meſſengers of Chriſt in their worke, by thy prayers, counſell, help, and at laſt day the converſion of ſoules ſhall be attributed unto thee, as well as unto them; if thou canſt not doe any good, yet prevent what evill thou canſt in thy place; to keep off judgments, at leaſt to delay them; mourne thou for other mens ſins, as if they were thine owne, that ſo the Lord may pity and pardon them, and it may bee convert them, who ſhall doe more good it may be, then ever thou canſt doe: let the Lord Jeſus be in thy thoughts the firſt in the morning, and the laſt at night; doe what thou canſt, nay, goe continually to him to enable thee to doe more then thou of thy ſelfe canſt; and mourne bitterly, and lament dayly what thou haſt not done, either through want of ability or will: remembring his love to thee, that he came out of his Fathers boſome for thee, wept for thee, bled for thee, powred out his life, nay, his ſoule to death for thee, is now riſen for thee, gone to heaven for thee, ſits at Gods right hand, and rules all the world

for

for thee, makes interceſſion continually for thee, and at the end of the world will come againe for thee, who haſt loved him here, that thou mighteſt live for ever with him then.

But is this *our* life, in theſe evill and luke-warme times? How many bee there that beleeve in Chriſt, that they may live as they liſt? If to drink, and whore, and ſcoffe, and blaſpheme; if to ſhake a lock, and follow every fond faſhion; if to croſſe and cringe before a piece of wood; if to be weary of the Word, and outwardly zealous for long prayers; if to ſeek for purity of ordinances in Churches, and to maintain impurity in hearts, in ſhops, in families; if to ſet our hearts upon Farmes and Merchandizes, and ſo to bee covetous; if to ſet up our owne ſelves, and parts, and gifts, with a ſecret diſdaine of Gods Miniſters; if to cry downe learning, and ſet up ignorance; if to ſet up Chriſt, and deſtroy ſanctification and obedience; if to be a ſect-maſter of ſome odde opinions; if to cracke the nut of ſome ſuperlunary and Monkiſh notions, and high-flown ſpeculations; if to heare much, and do little; if to have a name to live, and yet dead at the heart; if this be to live the life of love, we have many that live this life; the Lord Jeſus wants not love, if this be to love: But oh woe unto

you,

you, if you thus requite the Lord, fooliſh people and unwiſe! The Lord knowes we may complaine as *Paul* did, *Every man minds his owne things, and none the things of Ieſus Chriſt*; none in compariſon of that huge number that thinke they are religious enough, if they be baptized, and ſay that they beleeve in Jeſus Chriſt: verily the time drawes neere wherein the Lord will come for *fruits* from his *Vineyard*; and if he findes it not, aſſuredly he will not be beholding to us for obedience, he can raiſe his glory out of other people, and there carry his Goſpel to them who ſhall *bring forth the fruits* of it; the Lord will ſhortly *lay his axe unto the root of* our *tree*, and if wee will not ſerve the Lord in this good Land in the abundance of peace and mercy, we ſhall ſerve our enemies in hunger, cold, and nakedneſſe; if we will not ſerve *him* in love, we muſt ſerve *our enemies* in feare; doe not think that the Lord will bee put off with venerable names and titles, ſhadowes, and pictures; what is moſt mens profeſſion at this day but a meer paint? which may ſerve to colour them while they live, but will never comfort them (unleſſe conſcience bee aſleep) when they come to dye. Oh take heed of ſuch formality; I can never think enough of *Davids* expreſſion, *Pſal.* 119. 167. *I have kept thy Commandements, and I love*

I love them exceedingly; should he not have said first, *I have loved thy Commandements*, and so *have kept them?* Doubtlesse hee did so; but he ran here in a holy and most heavenly circle, I have kept them and loved them, and loved them and kept them; if we love Christ we also shall live such a life of love in our measure; and his Commandements will be most deare, when himselfe is most precious.

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